THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 49. NEW-YORK, SATURDAY, FEBRUARY 23, 1833. WHOLE NUMBER, 101.

VERSES

Found pinned to a Lady's Cabinet Pianoforte—that of the author's sister.

If through music, outward sense
May be purged of its offence,
And from shame of gross desire
Heaven-wise taught, to heaven aspire;
If to stir when rest is sloth,—
And to still when thought is ruth,—
If these objects be indeed
Like heaven's bounty and our need;
Precious boon of man must dwell
In this curtain'd citadel.
If that boon may be betray'd,
And a thing of danger made,
Glutton with insatiate powers,
Of our answerable hours,—
Sensual science deified,
Feeding vanity and pride;—
Let us guard the precious prize
With a Christian's ears and eyes.
Let the song that lightens care,
The song that strengthens love be there;
Skill with numerous motion charming;—
Passion with high impulse warming;—
And the mystery profound
Lock'd in twin and triple sound;
Where though varying notes pursue
Each its different channel true,
But one current seems to roll
On the undividing soul.

Touching graces! joys divine!
Love without, and peace within!
Charter'd pleasure! health of art!
Social sympathies of heart!
In these cells your vigils keep,
On these strings expectant sleep:
There true concord meet and make,
And when my sister strikes, awake!

British Magazine.

SONNET.

Glory and excellency of this land!
Thee I revisit late, and much admire
Thy form unalter'd, even as my sire
And I adorn'd thee with ambitious hand.
Well nigh forgotten where I held command,
I come in other guise; the long desire
Hath turn'd me grey, and scarce my limbs aspire
Erect before the face of heaven to stand.
Seven weary years I dwelt alone and mute,
Nor hath my once authoritative tongue
More skill of elocution, than the lute
Neglected and for many years unstrung.
Yet thou shalt be demolish'd, branch and root,
And this dishonor'd flesh again be young.

British Magazine.

MISCELLANY.

THE ARCH OF TITUS.

The Arch of Titus is attractive to the sculptor, the antiquary, and the historian in many points of view—but above all it is interesting to the Christian; and to the Jew so deeply affecting, on account of the humiliating calamity which it records, that no man of that nation will ever willingly pass under it. It is not simply the event that it commemorates, so intimately connected both with the Law and the Gospel, from which it derives its interest, though that is remarkable enough, but the strong light which it throws by its sculpture upon several of those sacred deposits of the temple, which were most intimately connected with the service of the Jewish ritual, and carry us back even to the time of the great legislator himself.

That our readers may enter more fully into the feelings it is calculated to excite, we shall first recall to their minds the occasion on which it was erected, and then having laid before them the account given by Josephus of the spoils carried in the triumph, we shall compare the sculpture on the arch with the particulars of his account as well as with other notices of the same objects in ancient authors, and particularly in the Pentateuch.

It is well known to all who are acquainted with the Roman history, that the short and rapid career of this great prince and commander Titus, the delight as he was called of the human race, the instrument of Heaven in bringing about the remarkable prophecy of our Saviour, was chiefly distinguished by his victories in Palestine; and that a remarkable medal of his reign exhibits the Holy Land under the emblem of a palm tree, with a captive female sitting at the foot of it, and the superscription JUDEA CAPTA; thus faithfully representing the daughter of Jerusalem, over whose impending miseries the Saviour wept—as cast down herself and weeping in the dust, like Rachel weeping for her children and refusing to be comforted. Upon this occasion it appears, that the arch of Titus was erected in honor of his triumph; and though we do not find any express mention of the monument in the historians of the time, yet Dion, in his epitome, informs us that Vespasian and Titus did not as usual assume the name of the conquered country, but had triumphal arches decreed to them; and Sextus Rufus, in his description of the fourth region, mentions Arcus Titi. But the monument speaks for itself, plainly declaring in its inscription, that it was erected by the senate and people to the honor of Titus and Vespasian.

And now let us turn to the account given by Josephus, of the triumphal procession which took place upon the occasion, and to which we wish particularly to direct the attention of our readers. "Amongst other trophies carried before them," says the historian, "there were the golden table which weighed many talents, and the candlestick also of gold, constructed on a different principle from any thing now in use amongst us. In the middle was the stem, which rose out of the base; from this proceeded smaller branches, very much resembling the form of a trident, and on the top of each of them was a candlestick wrought in brass—there were seven, emblematic of the Jewish week; the last of the spoils was carried the *Law of the Jews.*" (7th Book, ch. 5. Oxford edition.)

Vespasian and Domitian were present with Titus in this triumph, and when it had finished at the Capitol, the son of Simon, one of the captives, was strangled.

The next thing to which we shall direct the attention of our readers is the description of the arch itself, with its sculpture.

And first the inscription.

SENATVS. POPVLVSQVE. ROMANVS.
DIVO. TITO. DIVI. VESPASIANI. F.
VESPASIANO. AVGVSTO.

In the vault is represented the Apotheosis of Titus—the hero borne to heaven on the back of an eagle; and from the word DIVO, which appears in the inscription, it has been inferred that at whatever period it was begun, it was not finished during his lifetime. Within the arcade, in all the freedom and grandeur of full relief, are seen the triumph and the spoils carried in it. There is the table, and before the table appears the candlestick mentioned by Josephus, and described in another part of his work. Two of its branches are preserved, and five may be faintly traced; there is one foot of the table still visible, which seems to terminate with the paw or foot of an animal. There are two utensils upon the table, which are called censers by Reland, and in front of the table are also seen two trumpets crossed. On the corresponding bas-relief appears the Emperor in his triumphal car, preceded by Romans crowned with laurel leaves, carrying the fasces; on the frieze are some small figures of warriors leading oxen to sacrifice, and the figure of an old man carried on a table or slab, which is supposed to be an allegorical representation of the river Jordan.

And now let us look to the passages which it illustrates. Of the golden table and the golden candlestick, an account is given by Moses in Exodus xxv. 23, &c.

"Thou shalt make a table of shittim wood, * * * and thou shalt overlay it with pure gold, and make thereto a crown of gold round about," ver. 23, 24. "And thou shalt make a candlestick of pure gold, of beaten work shall the candlestick be made, his shaft and his branches, his bowls, his knops and his flowers shall be of the same. And six branches shall come out of the sides of it, three branches of the candlestick out of the one side, and three branches out of the other side," ver. 31, 32.

Josephus, speaking of the table in his Antiquities, Book iii. chap. vi. says, that it had feet, which, in the lower part, showed the perfect form of animals, such as the Dorians are wont to use for their couches, but were square in the upper half; and Reland says, that in his time the legs of the table in the arch ended in the form of true feet, such as are those of animals, *ungularum tripartita distinctio.* Now, as we see from the description, only one obscure form of foot remains. In the time of Reland, the candlestick was entire with all its branches, knops and flowers; he gives an engraving of it from a drawing furnished by a friend at Rome, an Englishman, from which it appears that the branches were all in the same plane, and of the same height. Josephus, in his Antiquities, Lib. iii. chap. 6, describes it in terms nearly the same as Reland, particularly specifying the flowers with knops and bowls.—Ex.

The vessels upon the table, which are called censers, according to Reland, were the vessels peculiar to it, and generally placed upon it, holding the frankincense. To this subject he dedicates a whole chapter, (ch. xi.) showing, from various Hebrew authorities, that such was their place and use.

Of the trumpets and their use, we shall find an account in Numb. x., 1, 2, "And the Lord spake unto Moses, saying, Make thee two trumpets of silver, of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeyings of the camps."

And Josephus, speaking of the same fact, describes the form of the trumpet, exactly corresponding to the form of those on the arch of Titus; he adds, that they were called Asosra, and that they were two. Beside their use in assembling the people morning and evening in the wilderness, the priests were commanded to blow them when the people entered into battle, and upon their solemn feast days and sacrifices, and new moons.

To us, however, what has been least noticed is the most interesting,—that which was carried last in the procession according to Josephus, the official copy of the book of the law,—it was once, probably, represented in the arch, but did not appear in it when Reland wrote. The wonder is that so much remains, for in the time of Sextus IV., the bas-reliefs were not visible, having been buried in the accumulated soil, and the usual road through it having been stopped.

The first account of this official copy will be found in the 31st chap. of Deut. 9, 10, 11, where the Lawgiver himself solemnly sealed the record of the Pentateuch, and delivered and commended it to his countrymen: "And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel; and Moses commanded them, saying, At the end of every seven years in the solemnity of the year of release in the Feast of Tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, then shalt thou read this law before all Israel in their hearing."

To preserve this sacred deposit pure from all change, he enjoined, Deut. iv. 2, "You shall not add unto the word which I have commanded you, neither shall you diminish from it;" and, as a further guard, he had enjoined by anticipation, Deut. xviii. 18, "That every king should write him a copy of this law in a book, out of that which is before the Priests and Levites;" and, finally, in Joshua, xxiv. 26, when Joshua made the people renew the covenant in Shechem, he solemnly records it in the book of the law:—"Joshua wrote these words in the book of the law of God, and took a great stone and set it up there under an oak, that was by the sanctuary of the Lord." From this period did the law remain in the ark, sometimes in the tabernacle, and sometimes removed from it, till the time of Solomon, who, having completed and dedicated the Temple, brought the tabernacle from Gibeon, and placed it with the ark of the covenant in the sanctuary.

In the days of Josiah there was a solemn recognition of the authority of the Pentateuch, by the King and the whole people of the Jews; 2d Chronicles, ch. xxxiv. 3, 14, on which occasion the priests found a copy of the law, probably, the autograph of Moses himself, originally deposited in the ark. (See Patrick, &c.) "Hilkiah, the priest, found a book of the law of the Lord given by Moses, and Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan, and Shaphan carried the book to the King—and Shaphan read it before the King, and it came to pass when the King had heard the words of the law, that he rent his clothes."

It seems not improbable, that the part read to him by which he was so greatly affected, was a passage in Deuteronomy, containing the prophetic denunciations of the Lawgiver against the apostasies of the people.

Whether this original copy was burnt or destroyed with the Temple when the Jews were carried away by Nebuchadnezzar, and the city was laid waste, does not appear; it is probable, however, that it was not, as the Persians were by no means hostile to the religion of the Jews, but on many occasions showed their respect and veneration for it, requesting the prayers of the priests for their prosperity, and proclaiming the God of Israel, as the God of all the earth; and we find the prophet Daniel, during the captivity, referring to the book of the law as then existing, ch. ix. 11-13; besides, as the vessels were restored on their return, it is probable that the other sacred deposits accompanied them; at all events, it is certain that a copy of the law was brought out and read to the people at their desire by Ezra, after the captivity, and laid up in the second Temple: from this period or soon after, with Malachi, the Sacred Oracles cease, and the history of the Jews in the interval, before the coming of our Lord, must be collected from Josephus, the Maccabees, Philo, the fragments of Hecatæus, and of other authors now lost. From these we learn that an official copy of the law was carefully preserved in the second Temple, and that it was brought out and read to Alexander the Great who recognised his own history in a part of the prophecy of Daniel. Antiochus Epiphanes, 170 years before Christ, plundered the Temple, suspended the worship, and destroyed many copies of the law. What became of the official copy in this distress does not appear, but new vessels were placed in the Temple, which, in the time of Herod the Great, was restored to its ancient splendor, when again the book of the law, with the other sacred deposits, appear in the sanctuary.

But the fate of these sacred objects, thus carried in triumph by Vespasian and Titus, is well worthy of attention. After the triumph of Titus, the other spoils were deposited by Vespasian in a splendid building called the Temple of Peace, but the copy of the law and the purple veil of the sanctuary were preserved in the imperial palace; thus they all remained for more than 300 years, till in the sack of Rome 455, they fell into the hands of Genseric, and were carried into Africa to Carthage; from thence they were afterward translated to Constantinople, then the capital of the Roman empire, by Belisarius, who recovered them in his conquest of Africa; and by a strange vicissitude they were again transferred to Jerusalem. Anastasius, whose words are quoted by Reland, describes the transportation of the Roman treasure (amongst them the vasa Hebraica) to Africa by Genseric, and also their restoration to Europe by Belisarius. Procopius, speaking of the triumph of Belisarius, says, "Amongst these (the spoils carried away from Rome by Genseric) were the vessels of the Jews, which Titus, the son of Vespasian, had brought to Rome after the destruction of Jerusalem; at the sight of which, a certain Jew, looking upon the triumph, observed that it would not be wise to carry these spoils to the palace in Constantinople, as they could nowhere be preserved but in the Temple where Solomon had deposited them; that on account of their forcible separation from it, Genseric had been permitted to capture the Roman palace and Belisarius that of the Vandals; and that the emperor having heard the story, ordered them to be transported to a Christian church at Jerusalem. What has become of them since, it is difficult to conjecture; it is suspected by some they were carried to Persia in the year 641 by Chosroes, but Reland doubts whether the ship in which they were embarked ever reached its destination.—*British Critic.*

From the Protestant Episcopalian.

ALEXANDER'S EVIDENCES.

Gentlemen,—In a work recently published in this city, entitled, "The Evidences of Christianity," and comprising the treatise of Bishop Watson, Jenyns, Leslie, and Paley, with a preliminary discourse of the Rev. Dr. Alexander, I observe that the following article from the "Short and Easy Method with a Deist," has been omitted, without any intimation that such an omission has been made. It forms his nineteenth division:—

"With the Deist in this cause, are joined the Quakers, and other of our dissenters, who throw off the succession of our priesthood, by which only it can be demonstrated; together with the sacraments and public festivals. And if the devil could have prevailed to have these dropped, the Christian religion would lose the most undeniable and demonstrative proof for the truth of the matter of fact of our Saviour, upon which the truth of his doctrine doth depend. Therefore, we may see the artifice and malice of the devil in all these attempts. And let those wretched instruments, whom he ignorantly, (and some by a misguided zeal,) has deluded thus to undermine Christianity, now at last look back, and see the snare in which they have been taken; for if they had prevailed, or ever should, Christianity dies with them. At least it will be rendered precarious, as a thing of which no certain proof can be given. Therefore let those of them, who have any zeal for the truth, bless God that they have not prevailed, and quickly leave them, and let all others be aware of them.

"And let us consider and honor the priesthood, sacraments, and other public institutions of Christ, not only as a means of grace, and help to devotion, but as the great evidences of the Christian religion—such evidences as no pretended religion ever had, or can have. Such as do plainly distinguish it from all foolish legends and impostures whatever."

In republishing works by writers of the Church of England, our Presbyterian brethren too frequently take liberties, which, if justifiable at all, can only be by a frank and explicit avowal of the fact, that such alterations and omissions have been made; and had this been done in the present instance, I should probably not have troubled you with this exposure; for it must be admitted that Leslie's remarks are somewhat harshly expressed, a fault for which the time when he wrote, (1697,) and a mind too deeply impressed with the truth and importance of his subject, to give much attention to style, may perhaps offer some palliation.

Candor.

From the Vermont Telegraph.

INSTRUCTIONS TO CORRESPONDENTS.

1. Write.—A good communication speaks to 10,000 people. Some communications for the Chronicle have been read by millions in the United States, republished in England, and translated into some of the languages of continental Europe.

2. Think, before you write. This is the only way to write what will do good.

3. Take care of little things. It is very important to us. In particular,

Let your lines be so far apart, that there may be abundant room for interlining; so that, if any word is nearly illegible, the editor may guess it out, and write it over more plainly. Besides, when the lines are huddled together, the page presents a confused appearance, and the compositor's eyes are strained and injured in endeavoring to follow the line from which he is setting. If your ascending and descending folds are long, your lines *must* be far apart in proportion, or the compositor's eyes must smart for it.

Form every letter so that it may be known by its shape, and not compel the poor type-setter to guess it out, by considering what it must be, in order to spell some word. Take special care of *m, n,* and *u.* Do not make *e* like a capital. If you do, when you write in haste you will make it look like an *r* of the sort which you ought never to make. Do not make *s, a, j, k,* &c., like capitals, where capitals should not be.

Avoid abbreviations. Use *none* which you would not have in printing. One of the first lessons given to an apprentice is, to follow his copy, even if it goes out at the window. If you write *Temp. Soc.*, the editor must write it out in full, or give it to an experienced compositor, with special instructions, or it will be set just as it is written. Do not abbreviate the *ed* at the end of verbs. Never write *tho'* for *though,* nor *chh* for *church,* nor *xn* for *Christian,* nor any thing of the kind.

If you write on thin paper so that the letters show through, do not write on both sides; for, like lines close together, it confuses the eye of the compositor, and demands of him a painful effort, for several hours together perhaps, to keep his place.

If you write on a large sheet, write only on one side. It may be necessary to divide the copy among several compositors, or omit it for a week, and it cannot be as well divided when it is written on both sides. In some offices, all communications written on both sides are rejected without examination, on that account alone. We do not object to it, however, if the lines do not show through, and if the article is sent so early that one compositor can set the whole.

Do not make a dash or flourish for a period, or for any other pause, except where a dash is needed as a pause. Put your marks of quotation at the top of the line, as in printed books, and not at the bottom. Mark words which you wish to have set in CAPITALS, by drawing three lines under them; those to be set in SMALL CAPITALS, by two lines; and those in *Italics,* by one line. But be careful to use italics and capitals very sparingly. Their effect is destroyed by making them common; and besides, it injures the beauty of the page.

Over the top of your communication, write a title, or caption, as we printers call it, which will give the reader some idea of the subject, and by which we may refer to it in the index at the end of the volume. Some not only omit the caption, but begin so near the top of the page that no room is left for us to write one. This is quite too bad.

If you are old, and your habits so fixed that you cannot alter them, write on as you can, and we will be as patient as we can. Our present instructions are for those who are not too old to learn. To such we say, make it evident that you love your neighbor as yourself. By violating any or all of those rules, you may save yourself a *very little* labor; but you would not do it, if you knew how much labor and perplexity you inflict on others. We have some correspondents whose chirography comes upon us much like a visit from themselves. Every thing about it shows brotherly kindness, and unwillingness to needless trouble. We can hand over their productions to our foreman at once, after gratifying ourselves with the luxury of a perusal. His look of care and calculation relaxes as soon as he gets hold of it; and our good boys put it in type, with a smile of gratitude to the good man who had mercy on their eyes. Will not our less careful friends take a little pains to make a whole office full of happy faces?

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XXIV.

Of Ministers celebrating Divine Service in a Foreign Language.

[The former Canon on this subject was the sixth of 1829.]

When a Clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no Bishop, and on complying with the other requisitions of the Canons, settle in the said church, as the minister thereof, without having resided one year in the United States, any thing in the twenty-third Canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained minister of any other denomination of Christians, applies for orders in this Church, on the ground of a call to a church in which divine service is celebrated in a foreign language, the Standing Committee of the Diocese to which the said church belongs may, on sufficient evidence of fitness according to the Canons, and by a unanimous vote at a meeting duly convened, recommend him to the Bishop for orders, and the Bishop may then ordain him, and he may be settled and instituted into the said church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other Canon of this Church to the contrary notwithstanding. *Provided,* That in both the above cases, the person applying produce a certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

CANON XXV.

Of Episcopal Visitations.

[Former Canons on this subject were the third of 1789—Journals, p. 94; the first of 1795—Journals, p. 153; the fourth of 1801—Journals, p. 208; and the twentieth of 1808—Journals, p. 335.]

Sect. 1. Every Bishop in this Church shall visit the churches within his Diocese, for the purpose of examining the state of his church, inspecting the behavior of the clergy, and administering the apostolic rite of Confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every bishop, to every church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Minister and Vestry of every church or congregation to make such provision accordingly.

Sect. 2. But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

Sect. 3. It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

CANON XXVI.

Of the duty of Ministers in regard to Episcopal Visitations.

[Former Canons on this subject were the eleventh of 1789—Journals, p. 97; and the twenty-first of 1808—Journals, p. 335.]

Sect. 1. It shall be the duty of Ministers to prepare young persons and others for the holy ordinance of Confirmation. And on notice being received from the Bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall give immediate notice to his parishioners individually as opportunity may offer; and also to the congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present for Confirmation such persons as he shall think properly qualified; and shall deliver to the Bishop a list of the names of those confirmed.

Sect. 2. And at every visitation it shall be the duty of the minister, and of the Church-wardens or Vestry, to give information to the Bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

Sect. 3. And further, the Ministers and Church-wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meetings of the Convention of the Diocese, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXVII.

Of Episcopal Charges and Pastoral Letters.

[The former Canon on this subject was the twenty-third of 1808—Journals, p. 336.]

It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXVIII.

Of Parochial Instruction.

[The former Canon on this subject was the twenty-second of 1808—Journals, p. 336.]

The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church.

CANON XXIX.

Of the duty of Ministers to keep a Register.

[Former Canons on this subject were the fifteenth of 1789—Journals, p. 98; and the fortieth of 1808—Journals, p. 342.]

Sect. 1. Every Minister of this Church shall keep a register of baptisms, confirmations, communicants, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the Convention of the Diocese where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church membership of those who may have been admitted into this Church by the holy ordinance of Baptism.

Sect. 2. And further, every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

MISSIONS.

From the Missionary Record.

DOMESTIC DEPARTMENT.

MISSISSIPPI.

From the Report of the Rev. Mr. Wheeler, officiating at Woodville and Pinckneyville.

"*November 14th.*—My last report to your Society, stated my field of labor and intentions regarding its cultivation, by leave of Providence.

"Up to the present, I have been enabled to officiate with regularity as to times and places, one Sunday excepted, when inclemency of weather prevented a congregation—half my time in Woodville, one-fourth at Pinckneyville, and a fourth in Jefferson county, with a respectable attendance in each.

"My practice, as detailed in former reports, of mixing among the people in a pastoral and missionary capacity, has been pursued as far as other necessary avocations allowed, and not without benefit, I believe, both to them and myself.

"There have been since my last, nine baptisms, (of which one was an adult,) two marriages, and one funeral. To the holy Communion has been added one individual.

"My care since June has been extensive and fatiguing from the necessary amount of travel; so much so that I shall be compelled to relinquish one of the situations as a stated place of service, or find a difficulty in maintaining classes for religious instruction during the week in the two principal parishes; instruction desirable to sustain and give good effect to the public services of the Lord's day: especially is it necessary to have time to make the congregations acquainted with the Liturgy, where the Church has so few members, and of them not many thorough in this kind of knowledge.

"I have held divine service once in Adams county, as also in Claiborne county.

"Rev. P. Connelly and myself are the only clergymen in the Diocese. Rev. James Fox is a member, but has resided with his family the past year in New-Orleans. Should he return, which has been intimated, he would be inclined to perform ministerial duty in the county of his former and future residence, Warren; and perhaps occasionally in places adjacent, though there is no organized parish in that quarter of the Diocese. There are, however, some Episcopal families and others favorably disposed toward our form of profession."

FLORIDA.

From the Report of the Rev. Mr. Bragg, officiating at Tallahassee and places adjacent.

"My *third report* is tendered—with a consciousness of my having great cause for humiliation, in remembrance of the little that has been effected, through my instrumentality, for the advancement of the missionary cause.

"My present arrangement includes one service on each of the two Sundays allotted to the country; a morning and evening service. On those spent in town, a weekly meeting at my lodgings for the familiar instruction of adults, and a monthly meeting for my catechetical class. I am aware that this extended sphere of action will subject me to *personal sacrifices*: but it appears to be a duty to multiply my feeble efforts in view of the spiritual condition of those intrusted to my care, and the approaching period of my separation from them.

"Three children have been baptized in private, (for special reasons,) since the date of my last report, and three more will be baptized in public on next Lord's day.

"The statements made in my former letters, touching various obstacles in the way of *immediate success*, were not designed to represent that the Protestant Episcopal Church may not be *ultimately established on a sure foundation in Middle Florida*. There are certainly numerous barriers opposed to the introduction and progress of pure religion, in this portion of the Territory, which require perseverance, talent, and piety, with the divine blessing to remove. Comparatively few of the inhabitants seem endeavoring 'to so pass through things temporal, that they finally lose not the things eternal,' while the mass of the population remains unleavened by the principles of the Gospel of Jesus Christ. Still, as has been frequently remarked, there is a *general and respectful attendance* (at least in this vicinity) *on the public means of grace, once or twice on the Lord's day*, notwithstanding the *almost universal and exclusive devotion to business or amusement, during the remaining six days in the week*. Although only a few families avow their decided attachment to the doctrines and discipline and worship of the Protestant Episcopal Church, it is the opinion of some members of the vestry of St. John's parish, that in case of their securing the regular and permanent ministrations of an acceptable pastor, whose *whole time* should be occupied in the duties of their parish, *no doubt can exist of a gradual improvement in the moral character of this community*, and of the *final prosperity of the institutions of our Church*. The salary would, for a time, be small, (probably about $500,) sufficient however for the support of a minister without a family. Several causes have operated within the last two years to occasion much pecuniary embarrassment among all classes of society; on account of which, the friends of the Episcopal Church have not yet succeeded in obtaining funds for the erection of a house for divine service. It is believed by those members of the vestry whom I have consulted on the subject, that amidst the accumulated difficulties of their present situation, they might eventually accomplish the objects proposed, if favored with the continued aid of the Domestic and Foreign Missionary Society."

"*October 31st.*—According to previous arrangement, I visited Quincy, in Gadsden county, the last week in September. Its distance in a western direction is about twenty-five miles.—Notice of my intention had been previously and extensively given; and the weather proving favorable, a much larger number of persons were collected for public worship, on the 30th ult. than had been expected. As no other appointment than my own had been made for that day, members of several religious denominations were present, and very respectable congregations manifested a solemn interest in both the morning and evening service, and in the preached word. Four children and one youth were publicly baptized in the afternoon. On the succeeding day, a child (that could not have been presented for baptism on Sunday,) was baptized in private, at the dwelling of her parents, in the country. The hospitality and Christian affection with which I was received and entertained, during my short visit in Gadsden county, demand my most grateful acknowledgments. Several friends of the Episcopal Church voluntarily gave me encouragement, that they would gladly unite in contributing to the support of a missionary of our Church, *if they could soon procure his ministrations—one Sunday in each month*. Their solicitations were so urgent, that I have engaged, if possible, to visit them again, and hold service at Quincy, on some day in the week which will not interfere with my regular appointments in the counties of Leon and Jefferson.

"After perusing the Periodical Paper of the Domestic and Foreign Missionary Society for September, I gave public notice of the fact stated therein, that the 'fund of the Society for the support of Domestic Missions is entirely exhausted.' A meeting has been held in reference to the subject, and a small association formed, called the 'Female Missionary Association of Middle Florida, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.' The immediate and exclusive object in contemplation is, to assist in the support of an Episcopal Missionary within the limits of Middle Florida. The present situation of the inhabitants of this portion of the Territory will not admit of an attempt to raise a large amount in aid of the operations of the parent Society; but the officers of the above-mentioned association hope to *glean a mite*, at least, for the advancement of a cause so intimately connected with their future and permanent enjoyment of the privileges of our Zion. The Secretary of the association, (who is now prevented by sickness from attending to the duties of her office,) will inform you hereafter of the principal features of the constitution adopted, and of the progressive exertions of the Board of Managers, consisting of twelve ladies, residing in the three counties of Gadsden, Leon and Jefferson. Meanwhile, I am authorized to mention, that the sum of *fifty dollars a year* will probably be obtained for the aforesaid object, through the efforts of the association.

"In view of these facts, I venture to make one more appeal to the Executive Committee, in behalf of the population embraced in this missionary field. The vestry of St. John's Parish, Tallahassee, would still pledge themselves, (notwithstanding the pecuniary embarrassments of the town and country, and their continued destitution of a house for public worship,) for the entire support of a pastor, on condition that his services should be confined to the city: while the three counties before mentioned, would present a field of about fifty miles in extent, within which a missionary might be advantageously employed, and receive a partial support from three different congregations. But, if only *one clergyman* of our Church can be induced to labor in Middle Florida the ensuing year, it may be important that *his ministrations should be divided between four congregations*, until another shall consent to take the pastoral charge of St. John's Parish. There is special reason to repeat and urge the remark—*what our Church can do for this station, should be done without further delay*. The hope is still cherished that the Executive Committee may continue to aid the feeble efforts of this scattered portion of our fold, until faithful shepherds shall be supplied, who will watch over its welfare with diligence and success."

Some have thought all means lawful to compass that which is necessary; whereas the true logic is, that the thing desired is not necessary if the ways are unlawful which are proposed to bring it to pass.—*Clarendon.*

THE DIOCESES.

From the Episcopal Recorder.

SECOND LETTER FROM BISHOP MCILVAINE TO DR. TYNG.

Brooklyn, Jan. 28, 1833.

Rev. and Dear Sir:—In my letter of last week, the remark was made, that in remedying the moral evil, and supplying the spiritual necessities of the West, an Episcopal ministry, in the hands of self-denying and laborious preachers of Jesus Christ and him crucified, has a talent of great responsibility intrusted to its stewardship. The reasons for the remark were reserved for the present communication. It had reference primarily to Ohio; and as I am not sufficiently acquainted with the other States of the West to speak of their advantages for Episcopal labor, I would apply it to them only so far as Ohio may be expected hereafter to bear with the weight of its intelligent, enterprising, and rapidly increasing population, upon the moral character of that great valley of which she is now the queen.

I might dwell upon the peculiar responsibility which is resting upon the Episcopal Church, in regard to the planting and rearing of Christian institutions in the West, as in all other necessitous regions, in consequence of her special claims to apostolic origin in the constitution of her ministry, and to primitive truth and unparalleled beauty and purity in her modes of worship. As I believe Episcopacy, in its essential features, to be no other than the order under which the apostles set out on their missions to every creature, and the Gospel made its triumphant progress, by the mighty hand of God, till, before the first age was ended, it had carried its conquests even into the palace of the Cæsars; so I cannot doubt that Episcopacy is still eminently adapted for the missionary, as well as the more settled work of the ministry—to plant the Gospel in the wilderness, as well as to mature it in the garden—to go forth "conquering and to conquer" new dominions for the kingdom of God, as well as to surround, with walls and bulwarks, those already possessed. Nothing is wanting to make this appear, but that the primitive form and order should be thoroughly alive with the primitive zeal and faith: that while we claim a direct derivation of authority from the apostles, we should live and preach and deny ourselves, and go forth among those who sit in darkness, as if we had derived our whole spirit from the great fountain of their inspiration. This we are solemnly bound to do. The more richly we have received, the more freely must we give. The more we resemble the apostles in outward order, the more are we bound to imitate them in that devoted missionary zeal, under which one of them wrote—"*I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.*" The Episcopal Church cannot be primitive, in the most vital sense of the term, till she is practically a Missionary Church, animated in all her members with the spirit of ready obedience to the last command of her Lord—"Go preach the Gospel to every creature."

But I have been unwittingly led away from the reasons I intended to give for the remark, that Episcopalians have an especial responsibility, in regard to the prosperity of religion in Ohio.

Episcopalians are numerous in Ohio. To one taking up the map of the State, and seeing how few are our parishes, and hearing in how many of these the congregation is but a handful, this statement may seem to want confirmation. It is true, that Episcopalians are nowhere found in great strength, and that they have been united together in but few places. But you can hardly go to any county town or considerable village in the State, without finding them in sufficient numbers to form the efficient beginning of a congregation, which, under a faithful ministry, would soon put on strength, and become a centre of usefulness to its more destitute neighborhood. It is an interesting peculiarity of the case, that the brethren of our household of faith, instead of being clustered in considerable numbers at a few points, and not found elsewhere over a large district of country, are scattered almost every where, and are thus prepared in a great many places to give the efforts of the ministry a foothold at once. Let it not be supposed, that, in speaking thus exclusively of Episcopalians, I would be understood as meaning that an Episcopal minister should make it his whole object to assemble *them* together, and nourish them up in word and doctrine. If he understands his work, he will love them indeed, and long after them all, as specially related to him; but he will particularly value them, as furnishing him in their dispersion with the readier access to those, who in every sense are "aliens to the commonwealth of Israel, and strangers to the covenant of promise, having no hope, and without God in the world."

Again: *Episcopalians are generally found among the more influential inhabitants of the towns and villages of Ohio.* They partake, in common with the rest of the population, of that stirring, active, enterprising spirit, for which the people of the non slave-holding States in the West, are remarkable. And being, for the most part, comprised of heads of families whose minds and characters were formed amidst the intelligence, and under the moral and intellectual advantages of the Eastern States, they are generally characterized as a well-informed and a reading community. When, in addition to these most valuable materials for spiritual improvement and usefulness, you consider that Episcopalians in Ohio, are generally found in the uppermost grade of society—among the holders of respectable property, and the men of considerable business, and consequently, in those departments of the community where the greatest power must be exerted over the moral character of the whole population—you will grant that to introduce as soon and as widely as possible among our scattered brethren of Ohio, the means of grace; to send them an efficient ministry; to take their rising generation and train them up in the knowledge of God and eternal life, is a matter of unspeakable importance. Truly, therefore, the Episcopal Church has a talent of peculiar responsibility, in relation to the spiritual interests of the West.

Again: While the materials with which to commence the building up of the Episcopal Church, in the rising settlements of Ohio, are thus scattered almost every where, *they seem to be remarkably ready for use*—anxiously waiting and looking for some "workman that needeth not to be ashamed," to go and set them up, "upon the foundation of the apostles and prophets," that they may grow "unto a holy temple in the Lord." It is exceedingly interesting to observe how fresh and vigorous is still the attachment of those, who, for many years, have scarcely had the privilege of hearing an Episcopal minister, or uniting in the worship of an Episcopal congregation, to the peculiarities of our public services. Destitution has not made them indifferent to the form of sound words, under which, as next to the Bible, they were educated. To have a church and a clergyman, is the anxious desire of many a destitute community. Nor are they backward to do what they can to build a church, when they have a reasonable prospect that it would often be opened for the preaching of the Gospel. The amount of success attendant on a few short efforts recently made in places where Episcopalians had no house of public prayer, is convincing evidence that *ministers*, not materials, nor a ready mind to use them, are wanted in Ohio. Send over the length and breadth of the land, an intelligent, devoted, active, missionary ministry, and they will not want congregations to address, nor churches to occupy, nor the means of a plain, frugal livelihood.

But there is one more consideration of no little importance. *Emigration from England is continually scattering over Ohio*; families of Episcopalians, who at home were unaccustomed to any other than Episcopal services, and are not likely to join in any other in their adopted land. Many of these, for want of a church and ministry in the neighborhood of their settlements, lose their habits of attendance upon public worship—become indifferent to religion—their children grow up under such deadly influence; and when at length, a church does arise in their vicinity, they care for none of its ways. On the contrary, in many instances, such emigrants have been among the most active and efficient in promoting the success of our clergy, endeavoring to set up a church in their neighborhood. I could tell of instances of congregations held together almost entirely by the efforts of English Episcopalians. I could tell of many others, in which our brethren from abroad are deeply afflicted for want of some one to break to them the bread of life. Such materials are of eminent value in building the Episcopal Church in Ohio. They are continually increasing. They are increasing in personal, as much as in numerical importance. The emigrations from England are more and more composed of families having some property; capable of influence; and inasmuch as the more you ascend the ranks of English society, the more generally you find the people to be Episcopalians, there is reason to believe that future emigration from England will bring with it more and more immortal souls that will require our peculiar aid, and furnish materials with which to build up our Zion and extend the Gospel. Emigrants from England direct their steps more generally to Ohio, than any other western State.

I must bring my letter to a close. In the next, I will take up *the duty* of Episcopalians with regard to the West—*what they ought to do—what can be done.*

Yours, affectionately,
Chas. P. McIlvaine.

From the (Aub.) Gospel Messenger.

On Wednesday, January 16, the new church in Poultney, Vt. was consecrated by the name of St. John's, by the Rt. Rev. Bishop Hopkins, of that Diocese. Morning prayer was read by the Rev. R. Hubbard of Granville, N. Y., and the deed of consecration by the Rev. A. Bronson of Manchester, Vt., and an excellent discourse delivered by the Bishop, from Heb. ix. 1. He showed most conclusively that God's Church is a visible body, having its ordinances and outward forms; and that it is not only innocent, but the duty of Christians to bestow expense upon it. He showed that though sacrifices and offerings are expressly mentioned as abolished, by St. Paul, yet neither Christ nor his apostles have said a word against the costliness or ornaments of the first tabernacle, or the temple. He considered this as establishing the principle, and as fully justifying Christians in building their churches with elegance and taste, and the clergy in putting on the appropriate badges of their high and holy office. But at the same time he insisted on the necessity of *repentance, faith*, and *heart religion*, as absolutely necessary to salvation, and without which no outward forms can avail before God. It is always pleasing to see eloquence employed in a good cause; and seldom have Churchmen been more gratified in this respect than on this occasion. The writer of this article has never witnessed a more interesting consecration. Two persons received baptism from the Rector, the Rev. Mr. Bingham; four were confirmed, and about seventy partook of the Lord's Supper.

The church is 42 feet wide by 52 in length, built of wood in the Gothic style; and very few churches in the country are finished in so good taste as this. Much credit is due both to the Rector and Vestry, for what they have done in this laudable undertaking.

The Rt. Rev. Prelate who has now commenced his spiritual oversight of the Church in Vermont, has much to do. And he has at the same time much to encourage his heart and hold up his hands. With an intelligent and increasing population, sustaining flourishing schools of learning, and with such zeal and liberality as have been employed in building the church in Poultney, what may not be hoped to be effected in the lifetime of the present incumbent? May the blessing of God water this plant of his own right hand's planting.

A Visiter.

DAY OF HUMILIATION AND PRAYER.

The following circular has been issued by the Bishop of the Diocese of South-Carolina:—

"The Convention of the people held in Nov. last, having unanimously recommended that Thursday, the 31st of the present month, should be observed throughout the State, as a day of *humiliation and prayer*, it becomes my duty to appoint a form and order of divine service to be used on that occasion in the churches of this Diocese of the Protestant Episcopal Church, in all cases in which their congregations may, on it, be assembled. The observance of the day in the manner recommended by the Convention, is at the same time respectfully advised to ministers and their people throughout the Diocese, under the deepest impression of the need we have, as a community, of the gracious interposition of Heaven, to assuage the discord and strife of political party, which has to so unhappy an extreme prevailed, and avert the evils which, as its consequences, are impending us. It is, of course, always on such occasions discretionary with every individual minister, to address his people from the pulpit or not; the right intent of such solemnities being obviously answered, when offices have been celebrated of penitential humiliation, and fervent, earnest prayer, accompanied with appropriate lessons from the word of God. There is no intention or wish to interfere with the free use, by my brethren of the clergy, of their individual discretion in this matter, on the occasion now awaiting them; but it is not, perhaps, unseasonable for me, while I recognise the perfect right of every minister of the Gospel, no less than of every other citizen, to form and express his own opinion on political affairs, to suggest the probable expediency of their making their duty consist in the performance of devotional offices, without undertaking to adapt discourses to an existing state of things, respecting which they can expect to utter nothing suitable to that immoderate jealousy of opposing views and sentiments, which so universally possesses the minds of their people, and which, in the most scrupulously conscientious and prudent discharge of duty, they may as easily as unintentionally offend, in a manner injurious to the influence of their pastoral intercourse and character.

"Nathaniel Bowen, *Bishop of the Prot. Episc. Church in South-Carolina.*

"*Charleston, Jan. 14, 1833.*"

The following prayers are introduced in the service as appointed for this occasion,—the former to be used before the General Thanksgiving, the latter after the Collect for the day.

"O God, the King eternal, immortal and invisible, who dwelling in the heavens, rulest over all, and governest the nations upon earth, dispensing to all their destinies, according to thy wise and righteous laws, look down, we beseech thee, in compassion upon thy people, now assembled to humble themselves before thee, and implore thy succor. O Lord, to thee only it appertaineth to know, when thy afflicting visitations are needful for the sons of men; and if they now impend us for our sins, our forgetfulness of thee, and neglect of thy laws, O Lord, hear! O Lord forgive thy people; and according to thy wonted mercy, even to the evil and unthankful, do away our offences, blot out our transgressions, and stretch forth thy right hand to be our defence against all the perils to which we are exposed. Thou only, O God, canst order the unruly wills and affections of sinful men. Over-rule, we humbly beseech thee, all our unhappy divisions, making the wrath of man to praise thee, and restraining the remainder of wrath. Subdue in the hearts of all, every passion or purpose which may not consist with the true and genuine love of their country; or which cannot minister to the present honor and peace, or the permanent strength and security of these United States; and grant, that under a wise, a just, and equal policy, all their people every where, may always continue to enjoy thy blessing, favor, and protection. Bless, O God, we pray thee, the governor of this commonwealth, the lieutenant governor, and all to whom it is given to enact and administer the laws; and so direct and rule their counsels and conduct, that they may tend only to the advancement of thy glory, and the welfare and happiness of thy people. And, O God of our salvation, who hast called us through the ministry of thy word of truth, to the knowledge of thy grace and faith in thee, grant, we especially beseech thee, that thy true religion may more and more prevail and abound among all sorts and conditions of men. Root out all ungodliness and irreligion from among them; and may the evil heart of unbelief and impiety, be every where subdued to the faith and obedience of the blessed Gospel of the Son of God. Adorned with that righteousness, which exalteth a nation, and plenteously bringing forth the fruits of the Spirit, may this, thy people, from generation to generation, long continue to praise thee with joyful lips, and be a name and a praise in the earth, as the people who have the Lord for their God. O Lord our God, graciously bow down thine ear, and hear the prayer of thy people, thus calling upon thee, in their time of need; send them help from thy holy place, and evermore mightily defend and bless them, through Jesus Christ our Lord. *Amen.*

O, Almighty God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent, save and deliver us, we humbly beseech thee, in this, the day of our great need and peril; that we, secure in thy defence, may be preserved evermore to glorify thee, who art the only giver of peace, prosperity, and safety, through Jesus Christ our Lord. *Amen.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I am happy to perceive by your columns that the City-Mission Society is rapidly taking the rank it deserves. In my opinion it constitutes an era in the history of our Church; it is in fact doing for the Church what a wider elective franchise is now effecting for the state in some of the older governments of Europe; that is, spreading its roots among the people—identifying itself with their interests and best feelings, and thus widening and strengthening the basis on which itself rests. But this is only the worldly argument in its favor; it has higher claims upon us; it is doing our duty as Christians. Hitherto have we said unto the poor of our city, "Come and be instructed;" now at length have we taken the true course, and said unto our missionaries, "Go ye and teach them." From *come* to *go* is a great step. Under the former principle, the poor from us learned nothing, for they either would not or could not come. Under the present one there will be no other limit to their spiritual improvement than the number and character of those whom we are enabled to send forth to the task. Let not then our Missionary Society stop short in the work it has to do. So long as any one part of our city remains unsupplied, let it be a burthen upon our consciences, for if bound to one part, we are bound to all. Nor let us be faint hearted in regard of worldly means—we shall create them as we go on. A church judiciously placed, in our growing population, is like a young tree well planted; its first cost may be said to be all, for its subsequent nourishment is drawn by its own vitality from the soil into which its roots spread. So will it be with our Mission Churches. Every free church we establish opens at once hearts and purses that before were locked up or beyond our influence, and in a prosperous community like ours, a few years suffice to turn the honest and religious poor, who first flock to its services, into able and willing contributors. Has not this been the case with our first Mission, the Church of the Holy Evangelists? Is not the same operation now evident in our recent establishment of the Church of the Epiphany? And why under the blessing of God will it not be the same in that which will soon follow in the north-west section of our city, and wherever else we shall hear and obey the cry of "Come and help us?"

At the Church of the Epiphany, where four weeks ago scarce "two or three could be gathered together," to justify the use of our Liturgy, how different is now the sight! Seventeen Sunday School Teachers enrolled on its books, near sixty poor children regularly instructed, a Lending Library established for their parents' use, and the Gospel preached to an attentive and overflowing audience.

Mr. Editor, it is a cheering prospect before us, and with heart and hand would I advance it. It is cheering too to see how the cause of home missions spreads in cities which need them even more than our own; and I herewith enclose for your perusal, the recent publication of the Paris City Mission, established last summer during the prevalence of Cholera in that city, and would mention as a matter of additional interest, that its funds were commenced by a donation of 1000 francs ($200) from a lady of our own city, who was present at an appeal made by a zealous friend of missions, in favor of the wretched, the ignorant, and the dying around them. Upon the strength of the good cause and a good beginning, the Society went immediately into operation, and "in less than a week she was more than repaid," were her own words, when she heard of the numbers who on the bed of death had been instructed, and comforted, and led to the knowledge of a Saviour of whom they had scarcely heard, chiefly through the means of her Christian bounty.

M.

Extracts from the "Constitution of the Paris City Mission, with Instruction to Agents," &c.

From the Address "To the Christians of Paris."

Brethren,—Our hearts have been stirred within us, seeing that thousands who are entitled to our sympathy by the common ties of humanity, and more, by the bond of citizenship, are wholly given to idolatry, viz. "the lust of the flesh, the lust of the eyes, and the pride of life," (1 John ii. 16,) the base anti-trinity which high and low, rich and poor, learned and unlearned, worship. We know that though the Gospel be preached among us, and though the Lord has blessed, and is blessing it to many; there are numbers who hear it not—who will not come to hear it. We know that there are multitudes who never enter a place of worship; and many more who never approach within the Gospel's sound. Being fully persuaded that God would have the Gospel to be preached to every creature; and bowing to the command enjoined upon the apostles, Christ's accredited ambassadors, that they should go and preach it, we to whom it has been brought, have associated ourselves into a society, and are desirous of associating with us all the disciples of the Lord in Paris, for the purpose of rendering it possible that this command be obeyed to the very letter in this city.

Brethren, we contemplate great things; and going forth in the spirit of faith and love, we anticipate abundant success. We hope to be made instrumental to the awakening the sleepers, to the arousing the careless, to the reclaiming the profligate, to the inspiring a good hope in those who are living "without Christ, without hope, and without God in the world"—in a word, to be the instruments in the hand of God, of carrying salvation from the guilt and power of sin to those who are "led captive by Satan at his will."—p. 1.

From the "Instructions to Visiters."

Endeavor to get into conversation with them on religious subjects. Gently and prudently lead their attention to the concerns of their souls; and when it may appear convenient, read a portion of the Scriptures, and offer such plain and practical remarks as you may consider suitable. Endeavor to impress upon their minds the value of the Holy Scriptures, as a message of mercy to sinful man; the importance of the Sabbath, and the obligation on all to observe it. Point out to them, as occasion may require, their relative duties, as they stand connected in life; and faithfully, but prudently, reprove open vice, when you see it manifested—such as swearing, intemperance, and profanation of the Sabbath. Let particular attention be paid to the young, the aged, and the sick; and avoid encroaching upon the necessary occupation of the families you visit, and use your endeavor to get the children in your section to attend Sabbath Schools.—p. 6.

For the Churchman.

Mr. Editor,—I have read the communication in your last paper under the signature of "Yale College," and beg leave to offer a few remarks to the consideration of the writer.

While I reciprocate the courtesy of your correspondent, and thank him for the kind feeling with which he has discharged what he conceived to be a duty, I must be permitted to say, that he has done me no more than justice in not imputing the "assertion" in my letter "to unkind or improper motives." I considered the supposed fact as one highly honorable to "our Presbyterian brethren," and still view it in the same light; and my intention was to hold it up as a motive to Episcopalians to "do likewise." I am not an alumnus of Yale College, but I have a very high regard for it as one of our best literary institutions; and let me be pardoned for saying, that my feeling in its favor is in no small degree increased, by an acquaintance formed with some members of its distinguished faculty, during the time that the Seminary continued in New-Haven. Although I am not "one of the subscribers" to the fund lately completed, yet I rejoice in the success of the effort as really, and perhaps as heartily as your correspondent; and for the same reason,—because it is "honorable to our country, and auspicious to the cause of science and religion," nor am I aware that my letter contains a single syllable which implies any thing to the contrary.

The assertion which has given rise to your correspondent's remarks, is this: "Our Presbyterian brethren have just raised $100,000 for Yale College." This statement is said to be "incorrect."—I willingly grant that the idea which I intended to convey is not expressed in the most accurate terms that could have been selected. A change of one or two words might have given my meaning with more precision. I cannot but believe that "Yale College" will consider the circumstances under which I wrote as some apology for incorrectness of language. So far from having "written expressly for publication," I wrote a hasty note, uncopied and uncorrected, to express my opinion in general terms to President Wheaton on the subject which has led to his visit, and in consequence of a conversation previously held with him, during which he had suggested his wish that I should do so. It was his intention to publish my note in the Churchman, and he supposed that he had mentioned it to me; but this was not the case until the day before the paper came out. I made no objection, because I was not aware that I had written any thing that could possibly be objected to; and even yet, I confess myself at a loss to see any cogent reason for the remarks which have been made. The word "Presbyterian" was used by me, not to denote exclusively the body of Christians connected with the General Assembly, but in a more extensive sense, comprehending what are called the Orthodox Congregationalists. Your correspondent employs the term in a manner which may be more accurate, although I am quite confident, that it does not come nearer the "norma loquendi" of popular language. I resided a year in New-Haven, and have often been in Connecticut since that time, and I have seldom heard any other name applied to the body of Christians referred to, than that of Presbyterians. I hope that the same popular language will be considered as allowable in epistolary style, and that the misnomer, (if it be one,) at least involves no unpardonable fault. So much for the use of the terms.

"Yale College" replies to my assertion by remarking, that "the sum of $100,000 has been subscribed, not by the Presbyterian denomination, but by the alumni" of the institution. Let it be observed, Mr. Editor, that I did not say that our Presbyterian brethren had *subscribed* that sum; I said that they had just *raised* it. In my opinion, there is some difference in the statements. A body of men may well be said to raise a sum of money, whether it be all subscribed by them or not. Do not the vestry of a church raise funds, when they successfully appeal to the liberality of the congregation? Did not the eloquent preacher at St. Thomas's last Sunday evening raise a sum of money for the society in behalf of which he appeared, by the apostolic views of Christian obligation which he then exhibited? It is unnecessary to illustrate so plain a distinction. That the Presbyterians or Congregationalists, (if the appellation be preferred,) were the sole subscribers to the fund in question never entered my mind, nor do I think that my language can be so explained on any fair construction of it. It is well known that the religious body so denominated, are warmly attached to Yale College, as they have undoubtedly the best reason to be. Their devotion to its interests is the result of a feeling alike honorable to the institution and to themselves. Knowing this to be the fact, I took it for granted, that the late effort was chiefly indebted for its origin and success to their characteristic enterprise, and under this impression I made the assertion objected to. Certainly I did not imagine, neither have I said, that they were the exclusive donors. In fact, Mr. Editor, after the above explanation of terms, I think I may venture to remark, that my meaning does not extend much farther than your correspondent's, who informs us that "the majority of the subscribers are probably Congregationalists." That the effort originated with members of that denomination, I freely confess myself unable to demonstrate. But demonstration in such a case is not to be expected. My statement was made on the supposition, that Presbyterians, or Congregationalists, who felt the deepest interest in the college, had been foremost in the plan and in the execution. And I see nothing in the reply of "Yale College" to lead me to think otherwise. It is possible, however, that he may know the plan to have originated with persons of some other denomination; although it is impossible for me to conceive how he can know the sum to have been subscribed "without the most remote reference to individual religious opinions." This involves an acquaintance with "the exact truth" of the case, hardly attainable, I should suppose, by any of the ordinary channels of human knowledge.

It is said that the statement made by me is "calculated to wound some of my Episcopal brethren;" and I understand the concluding remark to ascribe to me by implication the sentiment, which charges some inconsistency on Churchmen "who ardently wish for the continued prosperity and usefulness of Yale College," and therefore have subscribed to the increase of its funds. If this is not the meaning, I am unable to perceive the relevancy of the remark. Indeed, it is clear that I cannot have mistaken the meaning, from the previous remark, that "clergymen and laymen of our Church" who are alumni of Yale College, "may surely be permitted to manifest their affection for their Alma Mater by subscribing to her funds, without being ranked among our Presbyterian brethren." The writer has exonerated me from "*intending* any injurious insinuation." But I appeal to his own candor as well as to that of my readers in general, to determine, whether the insinuation is, on any sound and liberal principles of interpretation, fairly attributable to my *expressions*. Mr. Editor, in endeavoring to go through the world without giving offence, I have sometimes found it to be not a little conducive to such a result, to avoid unnecessarily taking offence. With this view, I should wish to give a free construction to language. While I am very far from imputing to your correspondent any intention to do otherwise, I cannot but express my opinion, that the letter neither says nor implies what he ascribes to it. If I could view it in the light in which he has seen it, I would acknowledge and regret the error, but I must conscientiously declare, that I do not feel under such obligation. I am not aware that my language is susceptible of the meaning ascribed to it, except by misconstruction.

I have not been so "careless an observer of passing events" in relation to the institution in question, as to be entirely ignorant of the theological controversies to which the writer seems to allude. He may be correct in saying, that "no small portion of the Presbyterians would rather lend their aid to Washington than to Yale College." One thing is certain, that a feeling in favor of the principles, views, and whole character of the Episcopal Church is gaining ground. And here, Mr. Editor, permit me to turn away, once for all, from the minute circumstances involved in this communication, to the more agreeable one of the original topic which has indirectly led to it. A large proportion of the Christian world is alive on the subject of education, and especially of education for the ministry. I do not believe that any of the benevolent and religious operations by which the age is characterized, has a stronger claim on the liberal bounty of professors of Christianity. A much more numerous ministry than the present, and a ministry well qualified, we must have, or we cannot go "pari passu" with other denominations. If those who are admitted into the ministerial office are well qualified, if they are industrious and active in discharging its duties, they will not want parishes. If young men enter on a course of theology with minds well disciplined by previous study; if they come to it as they would to a religious duty, determined to give themselves up to its performance, and to become "thoroughly furnished" for the work of the ministry, there is not a reasonable doubt of success. We want a large supply of *such* young men. We do not want men of little mind, little application, and little perception of the elevated character of the office to which they aspire. It cannot be expected that such candidates will make enterprising clergymen, laborious ministers, instructive and impressive preachers. It is not in the nature of things. Providence works by means, and ordinarily by means adapted to produce the end. In advancing the Gospel He works by human means. And so long as it is the duty of Christians to extend the Gospel either in the world at large or in the hearts of its professors, it is their duty to contribute of their property, "as God hath prospered them," in order to promote this cause. The necessary influence of science and literature on civil and cultivated life, shows the importance of advancing the cause of education, whilst the connexion of this cause with ministerial ability and faithfulness, and the vast and almost unbounded influence which these exert on the character of society, proportionably increase the motive. Under a deep impression of the importance of the whole subject, particularly as connected with religion, I do most heartily wish success, not only to the efforts of President Wheaton, but to all similar efforts to advance the cause of Christian education.

SAMUEL H. TURNER.

Seminary, Feb. 18th.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. I.

"The field is the world."

It is not in man, to be satisfied with remaining stationary, in any matter which affects his interests, or engages his feelings. (No matter how far he may be advanced in the course, no matter how elevated the position which he has already attained, let but his heart be enlisted, and in forgetfulness of the past and present, '*onward*' will be his continual motto.) 'Neither count I myself to have apprehended,' says the man of the world, while pressing forward in the promotion of his temporal interests; and the principle is far from being in itself and intrinsically a bad one, for the Christian also adopts and applies it to high and noble objects; and in view of all the great things which the Gospel is designed to effect for himself and the world, he too exclaims, 'Neither count I myself to have apprehended, but this one thing I do—forgetting the things which are behind, and reaching forth to those which are before, I press toward the mark.' The fact is, that in all the high concerns which excite the Christian's hope, and call forth his exertions, he cannot but know and feel, that to be stationary is to retrograde,—to refrain from urging onward is to yield to an influence which must inevitably deprive him of the fruits of past exertions by carrying him backward to the point at which he commenced, and perhaps beyond it.

What is true of man in relation to his worldly interests, and of the Christian in respect to the concerns of his soul, loses nothing of its verity and importance when applied to the condition of the Church itself. She also must choose the one alternative, if she would not yield herself in certain subjection to the other. She must determine, resolutely to extend her conquests, and enlarge the borders of her empire, or the enemies which are pressing in upon her on every side, and ceaselessly attacking her at every point, must succeed in pulling down her walls, and possessing themselves of her territories. She must hoist her sails, and put forth her oars, and summon all her energies, in prosecuting her voyage of love, or the adverse tide which is coming in against her will not only interrupt her progress, but will compel her with frustrated hopes to retire before its opposing and overpowering force. With the spirit of her Master within her, she would never covet idleness; but with a world of foes around her, foes active, powerful, implacable, she *could* not be idle if she would; for relaxation would be suicide, idleness would be identified with certain ruin. Her foes are active; there is no relaxation, or pause, or idleness, in the enterprises which Satan and his allies are engaged in carrying on against the Church of God. They are before her in all her undertakings, pre-occupying every strong hold, laying snares before her in the way, throwing discord and disaffection into her ranks, and following after her to spoil her of her triumphs, and obliterate the traces of her progress. And they are powerful, increasing in strength and numbers day by day, enlisting continually new recruits, and sufficient, more than sufficient, to effect her annihilation in a moment, had she not the perpetual assurance that the Lord of Hosts himself is ready to fight with her and for her, whensoever she is willing to gird on her armor for the battle. Figurative language in the present case neither disguises nor exaggerates the actual truth. Let one single glance of honest inquiry be directed to the spiritual condition of our own country, and the actual state of our own Church; let a faithful reckoning be made, and the balance justly struck between the friends of true religion and its adversaries, those who directly or indirectly, individually or collectively, are engaged in opposition to its advancement, and it cannot fail to appear that if the Church should settle down into a ten years' idleness, it would result in the multiplication of her enemies a hundred fold, and the comparative, nay, absolute prostration of her own strength.

The *extension of the Church* then, is identified with the continuance of its existence. Can any member of the Church then, any friend, lover of that branch of the Lord's own planting, fail to regard the extension of the Church, as a matter of intense interest, of paramount and inconceivable importance, or refuse to greet with his welcome and encouragement, any effort, however humble, to aid and hasten its attainment? Are we ready to abandon the enjoyment of those blessings with which the Church, in her career of mercy begun 1800 years ago in the upper chamber at Jerusalem, has so abundantly enriched us? or if secure in their possession for ourselves, are we willing to leave those who shall come after us at no long interval in hopeless destitution, and to rob them of an inheritance which God designed for them, and which by our instrumentality and faithfulness might have been secured to them also in full reversion? We take our accustomed seat Sunday after Sunday in the temple of God, and in his own appointed way, and through the ministry of his own commissioned servant, we drink in the plenteous stream of blessings which pours down to us from above, from the very throne of his mercy; and can we admit the possibility that by any lack of effort on our part, the armies of the aliens, the countless multitude of infidels and atheists, who, like the locusts of Egypt in the length of it and the breadth of it shall infest the land, shall slay the priest as he ministers at the altar of the sanctuary, and raze the goodly edifice to its foundation, or abandon its desecrated walls to the moles and the bats? Such results would necessarily be expected to follow in the ordinary course of events, from the influences now in operation on the face of society, without any immediate visitation of the divine judgment. But were it not so, would there be any ground of apprehension that such a visitation would be withheld? Does the record of the curse of Meroz stand as a dead letter, an unmeaning history on the page of holy writ? or can the solemn denunciations against the unfaithfulness of the Asiatic Churches find no further application in the circumstances of those who have sinned after their example? The Church of God *must* be extended; and the response from every Christian bosom ought to be, that it *shall be* extended, with all its privileges and blessings and hopes, far and wide, until it has nothing to fear from its enemies, until its triumphs shall have been completed in the subjugation of the whole earth.

But the very object for which the right hand of the Lord hath planted it on earth, demands its unlimited extension; its branches must shoot high and spread wide, ere the leaves of this tree shall have proved, as they were designed, "for the healing of the nations." The end for which the Church was established upon earth does not terminate in itself. It is a means for the accomplishment of an extensive and glorious object—it is destined to be the messenger of light and life and joy to those who sit in darkness and hopelessness and wo. It conquers, that it may bless; its borders are extended, that its blessings may be diffused over all the earth, and relieve the necessities of every creature. The progress of this almoner of Gospel blessings from nation to nation, from province to province, from city to city, from family to family, and from heart to heart, is marked by the gladness of soul, and cheerfulness of countenance, and fulness of happiness, which it leaves every where as precious memorials of its heavenly original; and who would impede its blessed course? Who that has shared in its divine goodness would refuse to bid it 'God speed,' and aid its holy enterprise to wave the standard of Immanuel over every land? The spirit which first gave the Church its existence, and which has ever since given to it all its life and vigor, is the spirit of enlarged and expansive benevolence, which receives only that it may give again, and which rests not satisfied with giving, while any remain unsupplied with the blessings which God has granted it the power to bestow. Expansiveness is one of the very elements of its vitality; and its existence is then only perfect and healthful and vigorous, when its growth is going forward. How carefully then, should they who love its Almighty Author, and whose hearts burn for the attainment of its mighty object, investigate the measure of its growth, and search out and employ the means which are provided to foster and nourish it? *Its present condition—the field over which it is yet to spread—the instruments now in operation, and which may yet be put in operation to secure and hasten its maturity*—these are subjects of inquiry in which inclination and duty must alike prompt the Christian diligently to engage himself. They are subjects which, whensoever and by whomsoever introduced, cannot fail to require and to obtain his most awakened attention: nor can inclination and duty prompt to such attention without leading onward to activity and faithfulness.

Connected as we are with that Church in all its purity and loveliness, our obligation to inquiry and to exertion is surely not diminished. It is nothing more than reasonable, that we who share so largely in its abundant blessings, should set ourselves seriously and earnestly to the inquiry, how far the Protestant Episcopal Church has in itself the capacity of extension, and what part Providence has enabled and requires it to take in diffusing the knowledge of the truth as it is in Jesus through this land, and through the world. According to that she hath will she be judged; and it is of infinite importance that we should know the amount of her responsibilities, lest she should finally be convicted of unfaithfulness. The great point to be considered—the great question to be determined is—The extension of the Church—*How far can we, and how far will we aid in its accomplishment?* To the devout Episcopalians of our country, therefore, the serious consideration of this important question is hereby respectfully suggested as their solemn duty.

Z.

For the Churchman.

Mr. Editor,—Among the many readers of your valuable journal, I presume there are none who have entertained the opinion with more honesty and sincerity than myself, that incalculable good to the best interests of our beloved Church would inevitably result from the full and free discussion of the duty of a general contribution to the support of her various institutions, which has recently appeared in "the Churchman."

This discussion, tending directly as it did to bring the subject in all its bearings more immediately under the consideration both of the clergy and laity, could not fail upon a candid examination to produce the most perfect conviction in their minds, not only of its great importance, but also of the responsibility which it devolved upon them.

The first fruits of this candid consideration, I am most happy to say, already begin to develope themselves. Having been for many years intimately connected with several of our church institutions, I look with eager and anxious curiosity to that department of your paper under the head of "Acknowledgments." I can hardly express to you, Mr. Editor, the unfeigned satisfaction which this curiosity has derived from *several recent acknowledgments of contributions received from some of our small and distant congregations*. The sums so acknowledged have been small indeed, but we are enjoined upon high authority "not to despise the day of small things." But small as they are, they are of immense value as being conclusive evidences of the progress of correct opinions and right feelings on this subject. With what delight, Mr. Editor, will every sound Churchman and pious Christian hail the day which shall witness these, small it may be, but numerous refreshing and vivifying streams of benevolence, flowing in from *every parish* of our extended Diocese, to their grand reservoirs in the metropolis, from whence they would again flow back in larger streams of richer blessings to fertilize its barren places, to break up the fallow ground, and prepare it for the full reception of the blessed gospel of peace and salvation.

I have oftentimes amused myself with making calculations of what might be done in this way, and delighted my imagination with a prospective view of the churches built; congregations gathered, pious and humble recipients of the ordinances of the Gospel; the Bibles, prayer books, and tracts, gratuitously distributed; the missionaries maintained; the young men educated for the ministry; the colleges and theological seminaries supported; the scholarships and professorships therein endowed, which would infallibly result sooner or later, from a general and faithful performance of the duty of "systematic appeals" for contributions to the several institutions of the Church in this Diocese.

There are now in this Diocese about *one hundred and ninety parishes*. Now let us suppose that ten of them are able to contribute fifty dollars each, to any one of our institutions,

the amount would be - - -	$500
Twenty more, thirty dollars each -	600
Twenty do. fifteen do. - -	300
Twenty do. ten do. - -	200
Twenty do. five do. - -	100
Thirty do. three do. - -	90
The remaining ninety, two dollars each	180
Making an aggregate of	$1970

No one I presume will question the reasonableness of the above calculation. Now let us multiply this sum by eight, the number of our Diocesan Institutions dependent for support upon voluntary contributions, including the General Seminary, which being located in this Diocese, partakes in some measure of the character of a Diocesan Institution, at least so far as contributions are concerned: the aggregate would be $15,760 per annum. Now let us see what this sum of $1970 contributed to each of these objects *annually* would accomplish—it would pay the stipend of about sixteen missionaries — assist twenty young men in fitting themselves for the sacred ministry—distribute *gratuitously, twenty-three million six hundred and forty pages of tracts, and seven thousand eight hundred and eighty books of common prayer* ANNUALLY—rapidly augment the "Episcopal Fund" which is intended for the support of the bishop free from any parochial charge, that he may the more earnestly and efficiently devote himself to the appropriate duties of his apostolic office, of "taking care of all the churches,"—give to the reverend clergy who attend our Diocesan Convention about *twenty-five cents* a mile, (instead of four or five at most) for their travelling expenses—make good the entire deficiency in the funds of the Theological Seminary to pay its necessary annual expenses, and furnish a liberal support to the Green Bay Mission. Now, Mr. Editor, what Christian man amongst us can contemplate such a state of things without the deepest emotion, and without the most fervent prayers for its accomplishment? I am perfectly satisfied, that if the proper spirit on this subject generally prevailed, *more than double* the amounts set down in the foregoing calculation, would be realized; and may we not reasonably hope that the time when it shall be realized is *not a great way off*. I know it is not always easy to move that dull and lethargic mass called the public mind, but moved it certainly can be by the application of adequate means, and if I am not much mistaken, among these means are to be reckoned, the plain and distinct exhibition of the immensely important results which must of necessity flow from a willing, liberal, general and concerted action in the premises.

My object in penning this communication, Mr. Editor, is not to censure any who may not have been heretofore "forward in this good work," but "to stir up their pure minds by way of remembrance" for the future.

H. S.

FAIR.

The Ladies to whose management the *Daily Infant School of the Mission-Church* has been intrusted, propose to have a *Fair* for the purpose of defraying its expenses. They take this means respectfully to invite all who feel interested in the object, to assist them in preparing such articles as are usually exhibited for sale on these occasions.

The second week in March is the time fixed upon for the Fair. It is desirable that the contributions should be sent in as soon as the first week in March, that they may be arranged for the sale.

Articles may be sent to the Daily Infant School Room, under the Church, between the hours of 9 and 4 o'clock, and to No. 44 Franklin-street. Feb. 9.

THE CHURCHMAN.
SATURDAY, FEBRUARY 23, 1833.

Appointments by the Bishop for Confirmation.—March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

Thanks are due to several subscribers who have kindly and promptly attended to the request made in our 46th number. They have thus made articles comparatively useless to themselves, materially serviceable to us, and others who wish complete sets of our paper. We repeat that such friends as do not file their papers, and have any of the following numbers on hand, will do us a favor by forwarding them to our direction.—Vol. I., Nos. 1, 2, 24, 39, 41, 42, 44, 45, 46, 47, 49, 50, 51, 52. Vol. II., Nos. 30, 31, 32.

The Theatre.—Nothing can be more false or unfounded than the representations which the advocates of this species of amusement are in the habit of making, as to the grounds on which it is decried. 'You would do away all amusement,' they say. 'Where is the *sin* of representing feigned characters?' 'How can the moral lessons which many dramatic pieces confessedly inculcate, be lessened in effect because given on the stage?'—It is not *because* theatrical representations consist in the support of feigned characters by persons hired so to do—it is not *because* morality is taught from a stage instead of the pulpit (if it ever be)—it is not *because* plays are a mere amusement—that the lovers of their fellow-beings view theatres with dread and abhorrence—but it is because *the whole system is hopelessly involved in the trammels of vice*, and while society retains its present form and constituent elements, *must remain* the pander of all the worst passions of our fallen nature.

The North American Review, of as high authority as any journal in our country, is well known not to lean to the side of puritanic squeamishness or bigoted asceticism. An article in its last number, bearing on its face the stamp of partiality to the cause which it tends to overthrow, furnishes the following strong evidence to facts which every observer of society in large towns and cities *knows* to be true, though not all can tell them so well, or with so much attendant weight as the circumstances of this witness give his testimony.

We were never able to discover, that the theatre is any where in the world a favorite standing amusement with the majority of the population, certainly not of the well-informed, sound part of society, rich or poor. Wherever we have had the opportunity of observing upon the subject in England, and on the continent of Europe, the theatre is resorted to chiefly by strangers, not by the better part of the stationary population. It may be, though we doubt it, that a considerable part of the population of London and Paris go, once a year, to some one of the minor theatres. Any one who will make a calculation of the number of theatres, and the size of the usual audiences, compared with the population of the great cities, may form a conjecture on that head. The theatre is most frequented by travellers, persons from the country, and sailors returned from sea. It is chiefly for the *Provinces ebahies*, that the drama now displays her spacious wonders. A few dissipated young men only of the stationary population make it a habitual resort.

If, as we hold, the same class of persons frequent the theatre in this country, and to the same degree as in Europe, all supposed cause for the contrary state of things falls to the ground. We admit, however, that there is a severity of manners somewhat greater in this country than in England, in that respect; or rather perhaps the fact is, that while there is one portion of the clergy who themselves frequent the theatre in England, and do not consequently object to its being visited by others, it is here wholly discountenanced for ministers of the Gospel, and, generally speaking, for persons of what is called orthodox faith. Taking the theatre as it is, are they much in the wrong? Is not the morality of the stage, in its present condition as to the character of the entertainment, of many of the actors, and of the composition and deportment of the audience, such as to deprive it of all title to countenance? We are not foes to the stage; we believe it might be made a school of virtue. We do all justice to the exemplary characters of many of the dramatic profession in all countries; and honor them the more for their freedom from the vices, to which their calling exposes them. That there are not more such, we believe is the fault less of actors than the public; in whom the spring of the corruption resides. But, taking the entertainment of the evening from beginning to end; play, interlude, and farce, combined with what must be heard and seen in the lobbies and galleries, does it happen, one time in a hundred, that a father of a family would not regret having taken his children to the play?

We are indebted for these extracts to the 'Christian Advocate,' the editor of which, speaking, evidently, from knowledge, says of their author that he is "one whose rank in society, whose talents, whose opportunities, both in Europe and America, give him the highest claims to confidence."

The Family Visiter and Sunday School Magazine.—We feel it to be a duty to call the attention of our readers to this publication of our Sunday School Union. It is designed, as the name imports, to furnish intelligence and assistance to persons engaged in the management of Sunday Schools. But, as the name further signifies, it is not designed *for such only;* and even that part most directly appropriate to the Sunday School, is so prepared as to be available for all the purposes of family edification. It is as *a help* to those who, by natural ties, or voluntary assumption, lie under the heavy responsibilities attendant on the training of the young, that the work is offered. *Directly*, by counsel, advice, and careful instruction in the duties and the means of their discharge; *indirectly*, by the provision of reading for the young which may expand and form the intellect and cultivate the best feelings of the heart; this end is subserved by every thing admitted into its pages. Every one interested in the Christian education of youth,—and what parent, what guardian, what master, does that description not embrace?—*ought, as a matter of conscience*, to be provided with some such work as this; and we will do no Episcopalian the discredit to suppose that his selection would not be guided by the voice of the Church, sanctioning the unpretending and humble, but undeniably useful "Visiter" as her organ of communication with those who are training her youth for God and eternity. The "Visiter" is published weekly, in eight closely filled cap quarto pages, at $1 per annum. It contains a large proportion of original matter, and selections made with the utmost care from the best kindred publications of England and this country, on every topic directly or indirectly connected with its one object—the advancement of *religious education.* The fifth volume commences with the ensuing week.

The Vestry of St. Ann's Church, Brooklyn, have called the Rev. Benjamin C. Cutler to the rectorship of that church, to be vacated the 1st of May next, by the Rt. Rev. Dr. McIlvaine, Bishop of Ohio. Mr. Cutler has accepted the call. While we cannot but regret the loss of our respected brother's services in the City-Mission, we feel bound to acquiesce in his decision, from the knowledge that it was guided by counsel from some of the best friends both of the Mission and of the Church.

To Correspondents.—"Amicus"—"A. W."—"The Voice of the Church *versus* Clericus," are unavoidably deferred. With other favors, they shall appear in our next.

Deferred Matter.—An unanticipated flow of communications, received at a late hour, has constrained us to omit much editorial and other matter designed for this number.

City Mission.—We request the particular attention of our readers to the fervent and most just appeal in behalf of this branch of duty, to be found in another column.

NORTHERN DISPENSARY.

On Sunday evening next, a Sermon will be preached in St. Luke's Church, by the Rev. J. M. Forbes, in aid of the funds of the Northern Dispensary. Service to commence at 7 o'clock.

Calendar.

Feb. 21.—1st Sunday in Lent. St. Matthias.
—— 27.—Ember Day.
March 1.— } Ember Days.
—— 2.— }
—— 3.—2d Sunday in Lent.
—— 10.—3d Sunday in Lent.

MARRIED.

At Green Bay, Jan. 3d, by the Rev. R. F. Cadle, Superintendent of that Mission—Mr. John V. Suydam, attached to the station, and formerly of this village, to Miss Jane Irwin of the former place.—(*Aub.*) *Gos. Mess.*

INTELLIGENCE.

DOMESTIC.

Ordinations.—*South-Carolina.* By the Right Rev. Bishop Bowen, on Friday, January 11, 1833, in St. Philip's Church, Charleston, the Rev. David M'Elheran, Deacon, was admitted to the Holy Order of Priests.

Confirmation.—By Bishop Onderdonk, at St. Paul's Chapel, in this city, on Quinquagesima Sunday, February 17,—23.

Clerical Changes.—The Rev. John Morgan has received letters dimissory to the Diocese of North-Carolina, where he has charge of the parishes of St. Luke's Church, Salisbury, and Christ Church, ———, Rowan Co.

The Rev. E. Boyden has accepted a call to St. Paul's Church, Norfolk, Va. This is a new congregation which the increase of the Church in that place has rendered it necessary to form.—*Episc. Rec.*

The Rev. John H. Norment of North-Carolina, has been invited to, and has accepted the charge of St. John's Church, Knoxville, Tennessee.—*Ibid.*

SUMMARY.

Religious Reading Room.—An apartment in the Sunday School Building of St. Philip's Church has been furnished, and will be open, whenever on a week-day the church is opened for divine service. Tracts, Religious Newspapers and Magazines, Commentaries and other books will be placed on the table for the use of visiters. The Librarian will attend at the same time to receive and deliver books. All persons interested in such a purpose, are invited to be present.—*Ch. Gos. Mess.*

Collection in St. Thomas's Church.—The Sermon of Bishop M'Ilvaine, in St. Thomas's Church last evening, well sustained the high reputation which that gentleman enjoys for effective pulpit eloquence. If other evidence than a newspaper assertion of the fact is required, it may be found in the fact, that the collection received, amounted to the handsome sum of FOUR HUNDRED AND TWENTY-SIX DOLLARS AND TWENTY-SEVEN CENTS.—*N. Y. Spectator.*

Sailor's Snug Harbor.—The annual report of the Trustees of this institution, was made to the Senate yesterday. The receipts during the year 1832, were $36,864 95; disbursements, $36,084 83; balance in the Treasurer's hands, Dec. 31, 1832, $816 12. The funds of the institution, consisting of stocks, bond and mortgages, and cash, amount to $84,782 26; income, including the rent of 59 lots in dispute in the Court of Chancery, $24,885. The report states that the main building for the asylum is completely under cover, and the interior in such a state of forwardness that if may be completed by the 1st of July next.

Slavery.—Professor Green, of Western Reserve College, is preparing for the press a series of sermons on the abolition of slavery; and Professor Wright, of the same institution, is writing a pamphlet on "*The sin of slavery and its remedy.*"

Useful Arts.—Among the prizes awarded by the Paris Academy of Sciences, at their last sitting, was the following:—"To Israel Robinet, workman, for the substitution of the action of a machine for that of the human lungs, in glass blowing, 8000 francs. By means of this valuable invention the health of the glass blower will, in future, be preserved, and the product of his manufacture greatly improved, both as regards accuracy of form and the capability of making articles of greater dimensions than was formerly possible."

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums since the date of his last publication:—

From a Lady, for the use of this fund,	$50 00
Through Mr. Thomas Thomson, Treasurer of St. Thomas's Church Sunday School Society, with a note stating, that the same was "contributed by the children of that School, toward the education of an Indian child at Green Bay, to be named Cornelius Francis,"	30 00

James Swords, *Treasurer*,
February 21, 1833. Green Bay Mission Fund.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co. No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.

For the School Library of the Protestant Episcopal Public School.

From Mrs. Pierce,—Whiston's Josephus, 6 volumes.

John M'Vickar, Visiting Trustee.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 21st, from the following persons, viz:—

Rev. A. Gibbes—Edward Tilghman—J. McComb—L. J. Bisbee—Rev. E. Neufville—Rev. John Morgan, *with remit.*—Rev. P. Alexis Proal—Rev. John McCarty—Postmaster, Paris, Oneida county, N. Y.—Henry C. Smith, *with remit.*—B. B. Blume, *with remit.*—Thos. Chapman—J. Julian—Rev. James Montgomery, D. D.—Rev. Amos G. Baldwin—H. D. Evans—W. M. Thompson—F. J. Huntington—J. W. Ingraham—Stimpson & Clapp—Postmaster, Augusta, Maine—George, Latimer & Co.—John Christie, *with remit.*—Postmaster, Albany, N. Y.

THE HUNDRED AND FORTY-THIRD PSALM:

Paraphrased by Mattei.

All' alma afflitta e timida
Chi mai dara consiglio ?
Che 'l cor languente, e dubbio
Consola in periglio ?

Tu sol che ne' pericoli
Nell' aspre cure, e gravi
Sai, che a te sol correvano
I nostri padri ed avi.

Stendo le mani, e pregoti
Signor, le grazie affretta
Guardami ! Io sono un arido
Terren, che piaggia aspetta.

Basta un tuo sguardo placido,
Basta per mio comforto,
Ma presto, o Dio, socorrimi,—
Se tardi, iò gia son morto.

Non son miei preghi inutili,
Ne vana e la speranza,—
Verran, verran tue grazie,
Prima che il di s' avanza.

(*Thus rendered by a writer in the British Magazine.*)

Who will speak comfort to the soul
Worn out with grief and care ?
And who will raise the fainting heart,
And bid it not despair ?

O Thou alone amid the night,
Of our mourning, Lord, art near,
As in the ancient days—thine arm
Awake to save, thine ear to hear !

Father ! I lift my hands, and pray
That grace upon my heart may fall ;
Keep me ! for I am like a thirsty land
That for thy blessed rain doth call.

I only ask one look of thine
My bitter tears to dry,
But haste, and succor me, O Lord,
O, hasten, or I die !

I know my prayers are not in vain,
Nor vain my hope in thee ;
Before the morn doth wake again,
Thy grace will come to me.

(*Translated anew for the Churchman.*)

Who to the timid, grieved soul
Will ever counsel give ?
Who the worn heart's sad doubts control
And bid it hope and live ?

Thou only, Lord ! In thee alone
The bitter care-worn breast
Can solace find : our sires have known
Thou succorest the distress'd.

Thy grace I seek with stretch'd out hand,
O Lord ! thy grace bestow :
Keep me, who like a parch'd up land,
Do thirst for showers to flow.

Cast down on me thy beaming smile,
Let comfort now descend !
But deign to hasten, lest the while
I die ! O Lord ! attend !

My prayers, they shall not rise in vain ;
Thy grace thou wilt bestow ;
My soul shall joy in thee again,
Before the sun-beams glow.
M. A. W.

THE TIMES.

EVIDENCE OF DEPRAVITY IN THE WASTE OF TALENT AND OPPORTUNITY.

The following pungent article, like most effusions warm from an ardent heart, is a little overcolored. But the evil is great, and needs strong remedies ;—would they were more generally and faithfully administered ! It is unquestionably true that the intellectual might of our age bestowed on the advancement of the blessed Gospel of peace, bears no proportion to that laid out in the vastly extended range of science and thickly peopled walks of *literature*, as, by seeming common consent, the belles lettres are now termed. It is no less true that in this respect the age compares disadvantageously with any of its predecessors, since Christianity triumphed over Pagan darkness. Some improvement within a few years, is, however, very perceptible.—That such improvement may be hastened, should be the prayer and the effort of every true philanthropist.

De Sacy apologizes for the imperfections of his Arabic Grammar, by speaking of it as a job undertaken by order of Napoleon who required it in a specified time. One is tempted sometimes to wish that learning and talent in this country were under the control of some autocrat wise and good enough to give them the right direction, and energetic enough to *task* them. So extensively is intellectual and moral power wasted on trifles, or abused to improper and pernicious purposes, or suffered to lie dormant, while the dearest interests of society and the eternal well-being of souls are endangered for want of the healthful influence which they might exert, that one can hardly wait with any patience for the tardy operation of conscience in the matter. A visible task-master, and rewards and punishments evidently near at hand, seem necessary.

Look at this commonwealth, with its hundreds of clergymen and physicians and lawyers—its able and intelligent merchants, manufacturers, farmers and mechanics—its colleges, with their scores of learned professors and their extensive apparatus—its academies and schools, bringing the results of ages of intellectual toil to each man's door, and furnishing aids, by which the lowliest child may rise to any height in which his talents can sustain him—its newspapers and magazines, its presses and bookstores and mails, rendering it easy to circulate a valuable thought or kindle up a worthy feeling throughout the whole mass of its population at once ! What but unpardonable laziness or perversity, can prevent such a people, so situated and so blessed, from pressing forward rapidly with one mind toward the attainment of the great objects of civil and social life and of human existence ?

Some look for the evidences of human depravity in the more aggravated instances of *individual* guilt. It is often more instructive to examine mankind in masses. How does it happen that, with so many blessed influences to operate on our race, we are still, after the lapse of six thousand years, so far from what every man's conscience tells him we ought to be ? Has the race been constantly advancing in knowledge and goodness under the educational influences of divine Providence, or not ? If it has, how degraded must its state once have been, and how did that degradation occur ? If it has not, how deep-rooted and unyielding must be the perversity which has so long been proof against every thing that God has done to overcome it ! Surely we were not created incapable of attaining the character that conscience requires us to possess ! We are driven therefore unavoidably, by our history as a race, to believe in a Fall of Man. There is no escaping the conclusion, except by wilful ignorance, or manifest blasphemy.

The same truth is forced upon our attention by the history of different communities and nations. Since the world began there has not been found any people duly regardful of the light vouchsafed them from Heaven. On the contrary, the history of the human character every where and in all ages, is the history of a conflict between good and evil—the good from above, the evil in man's heart. *The light shineth in darkness ;* and always serves to make the darkness more visible. Considering the means that have been used, in the providence of God, for two hundred years, to bring about such a result, what ought to be expected of Massachusetts, but that every heart within its limits should glow with the love of truth and holiness, and every hand and voice and soul be active in the glad service of *Him that loved us, and washed us from our sins in his own blood?* Have we not had abundant instruction—ample opportunities and facilities for coming to the knowledge of the truth ? Have we not enjoyed in all our towns and in every neighborhood, from generation to generation, the light of Christian character and example ? Has not the Spirit of the living God dwelt almost visibly in the midst of us, now in "the upright heart and pure," and now effecting in individuals and families and neighborhoods, transformations of character that nothing but the blindest infidelity could ascribe to any thing but a special influence from Heaven ? Yet, after all, how slight—what a very trifle, is the influence of truth among us ? How few there are, who even profess to love and serve their Maker ? And how far are we from seeing, in the character and conduct of *any*, the full impress of the divine Word ! Instead of finding "good ground" every where, it takes but imperfect root in here and there a heart ; nowhere is the soil prepared beforehand—nowhere does it seem genial.

Perhaps, after all, the evidences of depravity are nowhere stronger than in the characters and lives of those Christians who are in circumstances the most favorable to the cultivation and exercise of the Christian virtues. In our own community, for instance, the advantages for attaining to the stature of perfect men in Christ are many and great. There is no apology for a worldly spirit, where the necessaries and comforts of life are so easily obtained and a large inheritance for one's children is so little to be desired ; nor can listlessness and inactivity be excused where there is so much to be done for the promotion of the Gospel and where efforts in the cause of truth are so soon, so manifestly, and so abundantly rewarded. Yet what a new and delightful aspect would the whole community at once assume, were Christians to become what they ought to be—holy, prayerful, studious, active,—employing *every talent* given them to the best advantage !

The difficulty is in the heart. The Taskmaster has not prescribed certain outward acts merely, and does not stand visibly before us, to command and enforce obedience by pains and penalties inflicted on the body or the estate. He has only left us his written word, addressed to "the inner man of the heart," and prescribing the one great law to which we must conform ourselves, with just specifications and illustrations enough to make it easy for us to understand and apply it. And therefore it is—because the law is *spiritual*, and addresses itself to the *conscience*,—that disobedience disturbs our tranquillity so little. The sense of the Divine presence and of the divinity of the law is so faint and inconstant, and conscience so callous, that we sin—especially by omitting things that we ought to do—almost without compunction ; and so the salt of the earth loses its savor ; and the light of this world becomes dim ; and the powers of darkness triumph ; and the souls of men, instead of being enlightened and saved, become more and more corrupt, till they perish for ever.

When thinking of these things, therefore, one is tempted, as we said at the beginning, to wish for a *tasking* of talent, especially among Christians, made so plain and enforced in such a way as to *compel* performance. But the wisdom and benevolence of the present arrangement cannot be doubted ; and indeed its superior efficacy, as a means of intellectual and moral discipline, to any other, is sufficiently evident. We can only labor, and pray, and hope, that those who are in any degree awake on the subject may be careful not only never to neglect the gift that is in themselves, but to do what in them lies to give the requisite impulse and proper direction to such neglected or abused talent as they may find in others. How long shall this incubus of apathy and worldliness press upon the Church ! Where are the active spirits that will unite to rouse her from her lethargy and teach her to go forward in self-cultivation and in benevolent activity, with something of that untiring vigor which the wants of suffering men demand and the love of Christ inspires ?—*Boston Recorder.*

CHURCH PRINCIPLES.

From the (Auburn) Gospel Messenger.

PRESBYTERIAN HIGH CHURCH.

In the Presbyterian, published in Philadelphia, the Rev. Dr. Miller, one of the Professors of the Presbyterian Theological Seminary at Princeton, New-Jersey, is now publishing a series of letters, addressed to "Presbyterians on the present crisis" in their Communion. These letters are, so far as we have seen them, full of good sense, and though we may not exactly accord with the venerable author in all his positions, we are bound to notice the amiable and Christian temper in which he writes. It will be recollected that Dr. Millor is one of the most prominent divines of the Presbyterian Church in this country ; distinguished for his piety, learning, and urbanity of manners. Though we think him much mistaken in his views on the subject of the ministry, as presented in some of his earlier works, we are in duty and inclination bound to render him the tribute of our respect for his many excellent qualities. On the question of the ministry we leave him with Dr. Cooke.

The point to which we wish to call the attention of our readers is that which touches the matter of *amalgamation* and *latitudinarianism*. The Doctor begins his second letter, from which the following extract is made, with this remark, that "it is in vain to hope for solid peace" in their Church while the present *discordant views* and *excited feelings* prevail.

We wish our readers to mark the last paragraph of the following extract, and over it we would ask the question, How is it probable, while the confessedly *evangelical denominations* or *communions* of the same Church are thrown into "views so discordant, and feelings so excited" as to preclude the hope of peace,—that denominations extraneous to the Presbyterian Church can be brought into more harmonious concert ?

"The view which I take of the whole subject is this. Every Church, that is, every separate denomination of Christians, as such, owes it to her Master in heaven, and to herself, to propagate, by all fair and lawful means, and extensively as possible, that system of truth and order which she believes is found in the holy Scriptures. This is, undoubtedly, one of the grand purposes for which the Church was instituted ; that is, to maintain and extend the true religion. And if she really believes her doctrine, worship, and discipline to be agreeable to the will of Christ—which she of course *does* believe, if she be sincere in her profession ; she is plainly *bound* to bear testimony in their favor ; to defend them against all opposers ; and to extend the knowledge of them by all the means in her power. In fact, every Church that would be faithful to the great purpose for which she was founded, ought to consider herself in her essential character,—in her ecclesiastical capacity—as a missionary and education society, whose *main business* it is to maintain in perfect purity, and to spread abroad to every creature, all the known doctrines and institutions of Jesus Christ ; and to take me[illegible] for raising up well qualified and faithful men for performing this work. These things, as is perfectly manifest from Scripture, are not only the appropriate duty of the Church ; but they constitute her principal duty. She ought not, indeed, to be bigotedly or blindly attached to those peculiarities which form her distinctive testimony as a Church. She ought not to indulge an offensive, proselyting spirit ; far less ought she, with fierce and fiery zeal, or by any sinister or unfair means whatever, to attempt to enlarge her borders. But still it is her duty, by all honest, honorable, and Christian means, to endeavor to propagate 'the truth as it is in Jesus,' among all whom she can reach. And I will add, that Church which contributes largely of the pecuniary means which God has given her, toward the propagation of the Gospel, and yet gives the application of these means entirely out of her own hands, to an irresponsible body or bodies of men, who may or may not employ them for the support of genuine evangelical truth and order—may be pious, zealous, and active—but surely cannot be considered as faithful in sustaining her own confession and testimony as a body of 'witnesses' for Christ. I am aware that some call this 'sectarianism' and 'high church' doctrine. But those who thus stigmatize it, show that they understand neither the authorized meaning of terms nor the nature of Christian duty. Such persons would, undoubtedly, if they had lived in the first century, have brought the same charge against the Saviour himself, and his inspired apostles. For they constantly enjoined it on the Churches to which they wrote, to 'hold fast the form of sound words which they had received ;' to 'contend earnestly for the faith once delivered to the saints,' against 'all gainsayers ;' and to 'keep the ordinances as they had been delivered unto them.'

"It is beautiful, indeed, and truly edifying in this day of multiplied sects and parties, to see the disciples of Christ acknowledging the substantial unity of the visible Church ; to see them taking by the hand Christians of different evangelical denominations, as brethren in Christ ; communing with them, and joyfully co-operating with them in plans and efforts for extending the Redeemer's kingdom. And this may be done without the sacrifice of a single truth or duty ; nay, to the great advancement of Christian edification. But when those who profess to consider themselves as "witnesses for God," in the midst of a dark and unbelieving world, are willing to merge their testimony in that of the general undistinguishing mass of nominal Christianity ; to give up every point which discriminates between a pure and a corrupt profession ; to break down every fence which includes error ; and to pronounce all steady, consistent endeavors to maintain the genuine faith and order of the Gospel, 'sectarian bigotry' or 'high church intolerance ;' they may greatly applaud themselves as patterns of expanded charity ; but they rather deserve the title of *latitudinarians ;* and so far as their influence extends, are preparing the way for that false liberality which really confounds truth and error, and generally terminates in the extreme of laxity and indifference."

PRACTICAL.

THE REIGN OF SIN.

A natural conflict hath ever treachery mixed with it ; but a spiritual conflict is faithful and sound throughout ; and that appears thus : A spiritual heart doth ever ground its fight out of the word ; labors much to acquaint itself with that, because there it shall have a more distinct view of the enemy, of his armies, holds, supplies, trains, weapons, stratagems. For a spiritual heart sets itself seriously to fight against every method, deceit, armor of lust ; as well against the pleasures as the guilt of sin. But a natural heart hath a secret treachery and intelligence with the enemy ; and therefore hates the light, and is willingly ignorant of the forces of sin, that it may have that to allege for not making opposition. There is in every natural man in sinning a disposition very suitable to that of Vitellius, who used no other defences against the ruin which approached him, but only to keep out the memory and report of it with fortifications of mirth and sottishness, that so he might be delivered from the pains of preserving himself. Thus the natural conscience, finding the war against sin to be irksome, that it may be delivered from so troublesome a business, labors rather to stifle the notions, to suppress and hold under the truth in unrighteousness,—to strive, resist, dispute with the Spirit,—to be gladly gulled and darkened with the deceits of sin, than to live all its time in unpreventable and unfinishable contentions. Secondly, a natural conflict is ever particular, and a spiritual universal against all sin, because it proceedeth from hatred, which is ever προς τα γενη, as the philosopher speaks, against the whole kind of a thing.

The natural conscience doth ever bear with some sins, if they be small, unknown, secret, or the like, and hearkens not after them. But the Spirit holds peace with no sins, fights against the least, the remotest, those which are out of sight : Paul against the sproutings and rebellions of a natural concupiscence ; David against his secret sins, as Israel against Jericho and Ai, and those other cities of Canaan ; it suffers no accursed thing to be reserved ; it slays as well women and children as men of war ; lest that which remains should be a snare to deceive, and an engine to induce more. The natural conscience shoots only by aim and level against some sins, and spares the rest, as Saul in the slaughter of the Amalekites. But the spiritual shoots not only by level against particular notorious sins,—but at random too, against the whole army of sin ; and by that means doth peradventure wound and weaken hosts, which it did not distinctly observe in itself, by complaining unto God against the body of sin, by watching over the course and frame of the heart, by acquainting itself out of the word with the armor and devices of Satan, &c.

Why every sin doth not reign in every wicked man ?—for answer whereunto, we must first know that properly it is original sin which reigns. And this king is very wise ; and therefore sends forth into a man's members and life, as into several provinces, such viceroys, such actual sins, as may best keep the person in peace and encouragement, as may least disquiet his estate, and provoke rebellion. Secondly, we are to distinguish between the reign of sin, actual and virtual, or *in præparatione animi ;* for if the state of the king requires it, a man will be apt to obey those commands of lust, which now haply, his heart rises against, as savage and belluine practices, as we see in Hazael. Thirdly, though original sin be equal in all, and to all purposes, yet actual sin, for the most part, follows the temper of a man's mind, body, place, calling, abilities, estate, conversings, relations, and a world of the like variable circumstances. Now, as a river would of itself, 'cæteris paribus,' go the nearest way into the sea, but yet, according to the qualities and exigencies of the earth, through which it passeth, or by the arts of men, it is crooked and writed into many turnings ; so original sin would, of itself, carry a man the nearest way to hell, through the midst of the most devilish and hideous abominations ; but yet, meeting with several tempers and conditions in men, it rather carries in a compass, by a gentler and a blinder path, than through such notorious and horrid courses, as wherein having hell still in their view, they might haply be brought some time or other to start back or bethink themselves. But lastly, and principally, the different administration of God's general restraining grace (which, upon unsearchable and most wise reasons, he is pleased, in several measures, to distribute unto several men,) may be considered a full reason, why some men are not given over to the rage and frenzy of many lusts, who yet live in a more voluntary and plenary obedience unto many others.

Let us therefore be exhorted to go over unto Christ, that we may be translated from the power of Satan ; for he only is able to strike through these our kings in the day of wrath. Consider the issue of the reign of sin, wherein it differs from a true king, and sympathizeth with tyrants ; for it endeth in mischief and misery to those that obey it. First, sin reigns unto death ; that which is here called the reign of sin is before called the 'reign of death,' and the reign of sin 'unto death.' Secondly, sin reigneth unto fear and bondage, by reason of the death which it brings. Thirdly, sin reigneth unto shame, even in those who escape both the death and the bondage of it. Fourthly, it reigneth without any fruit, hope, or benefit. "What fruit had ye then in those things, whereof ye are now ashamed ?" Lastly, the reign of sin is but momentary : at the length, both itself and all its subjects shall be subdued. "The world passeth away, and the lusts thereof ; but he that doeth the will of God abideth for ever." Of Christ's kingdom there is no end. We shall reap if we faint not. Our combat is short, our victory is sure, our crown is safe, our triumph is eternal : his grace is all-sufficient here to help us, and his glory is all-sufficient hereafter to reward us.—*Bishop Reynolds.*

DEVOTIONAL.

THE AGONY OF OUR LORD.

Matt. xxvi. 36–46.

In this agony of our Lord, we may see what is meant by "the remembrance of our sins" being "grievous unto us, the burden intolerable." Such was the burden, such was the remembrance of our sins to Him, who, "being himself without sin, was made sin for us ;" "was wounded for our transgressions, was bruised for our iniquities." And shall we not feel for our own ourselves? Let our sorrow be lively like to his, whose soul was thus for our sakes sorrowful "unto death." Let us mourn for sin as for the worst of evils, as for that which cost Christ his painful end ; as for that which, unless we repent, will cost us to die eternally.

Next we have here a pattern of resignation. "It pleased the Lord to bruise Him." Many afflictions, in all probability, and some of them severe, it will please God, ere death, to lay on us. Or, if not, there is death itself, an affliction which no one can escape. Would we then know how best to bear our griefs ? Let us study by this pattern in the garden of Gethsemane. There we may see one who was both God and man, one who as man was without spot of sin, visited by sorrow the most severe. Was his soul insensible to the burden of wo ? Did the divine nature so uphold the human spirit, as that he could bear without feeling it, the dreadful load ? Far from it. His words and outward agony expressed the anguish of his soul. Thrice did he ask with earnest prayer that the cup he had to drink, the death to die, might pass from him. Yet thrice also did he resign himself to his Father's will. And thus have we plain proof of how much he suffered, and how patiently he submitted to suffer. Let not us then in our affliction try so much not to feel, as feeling to bear with patience. And not with patience only, but with thanksgiving let us receive the chastisement of God, whensoever by any manner of adversity it shall please him to visit us.

And let us here learn further how to pray when we are in trouble : "Father, if it be possible." Let us ask of God as of *a father*, as of one who knoweth both what is possible, and what is good for us, for all. Let us consider how ill we can ourselves judge for ourselves ; how often the very evil we deplore turns out to be the best thing that could have befallen us. And above all, let us never doubt that, as God knows what is best, so is he inclined also to give it us, for his Son's sake. He desires, like a gracious parent, by each chastisement we receive, to make us less unworthy of his love, to draw us nearer to himself. This, if we feel duly, however earnestly we may pray, "Let this cup pass from me," we shall not fail in all humility to conclude, "Nevertheless not my will, but thine be done." Marvellous is that power of the Almighty which gives us a will at all, independent of His own. Marvellous that wisdom, which whilst we choose freely, yet ordereth all things both in heaven and earth. The more we feel that we have any distinct will of our own, the more we ought in wonder, love, and praise, to conform what will we have to his. Wherever then we can tell certainly what his will is, there let us neither act nor so much as wish to act otherwise. Where we know it not, and pray for what seems best unto ourselves, there let us add always in devout submission, "Not my will, but thine be done."—*Girdlestone.*

CHANGE OF TEMPERAMENT.

Lord, how variable a creature am I ? Unstable as water, changeable as wind, different as the weather, when I am left, in any instance or degree, to myself. One of the kings of England, from his slackness, was called *the unready ;* and the same name, with respect to my best concerns, will too often serve for me.

Sometimes I have a fair day of comfort and hope ; but the clouds come on again, and gather blackness over my soul. *Suavis hora, brevis mora :* short and sweet was the hour of my spiritual delight ; but the time of my dulness and drooping hath been frequent and long.

Blessed be thy name, O Lord, that my real state with thee doth not depend upon my vigor, liveliness, and constancy, but upon those only sure grounds, thy faithfulness, mercy, omnipotence, and truth. Whatever I am or may be in myself, thou art and wilt be always the same, and always the same to me.

The time, or rather the eternity, is at hand, when my state will be unchangeable, and my frames will be unchangeable too. The crowns of glory cannot fade ; nor those who wear them alter or decay. I shall both know, as I am known, and in all things shall be like to my immutable and glorious Saviour, when I get into his kingdom.

Why then should my present variations distress me ? I live not by them, not for them, but upon a higher principle, and for a more exalted end. This is the time of faith, in which I must wrestle, and labor, and strive, against all the disadvantages of an evil nature and an evil world ; and I am to look for strength from Christ, who will be honored in my weakness and deficiency, which compel me to give up myself incessantly to him. He is engaged to preserve me by his own oath and unchangeable covenant ; and therefore, come fair, come foul ; let me have either comfort or sorrow ; all must be well at the last, for he hath promised, and most assuredly will give me, a safe and abundant entrance into heaven.—*A. Serle.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States ; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz :*—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

Officers of the Press.

Rt. Rev. BENJAMIN T. ONDERDONK, D.D., *ex-officio* President.
Rev. JONATHAN M. WAINWRIGHT, D.D., *1st Vice President.*
Mr. CHARLES KEELER, *2d Vice-President.*
Mr. HENRY COTHEAL, *Treasurer,* 49 Water-Street.
Rev. JOHN V. VAN INGEN, *Secretary.*

Standing Committee.

Mr. BENJAMIN M. BROWN, *Chairman.*
LEWIS CURTIS,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH,
CHARLES KEELER,
HENRY COTHEAL.

Publications for sale at the Depository.

BIBLES.

D'Oyly & Mant's Family Bible ; bound to order ; in two, three, or four volumes.

Other editions in 4to, without notes.

Duodecimo, in good sheep, lettered, at 85 cents, and a variety of *smaller sizes*, in *fine bindings*.

TESTAMENTS.

The New Testament,—18mo size,—in muslin—at 15 cents.

PRAYER BOOKS.

For the desk and pew—Quarto, Octavo, 12mo and 18mo—variously bound ; and at corresponding prices : from $10 to 25 cents each.

A very neat and legible pocket edition, is now published by the Press ; and will be supplied at wholesale and retail.

SUMNER ON ST. LUKE.

A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D.D. Price, in boards, 75 cents—half bound in calf, $1 13—in calf, $1 50.

SUMNER ON ST. MATTHEW.

The first volume of a series of familiar Lectures on the Gospels ; by the present Bishop of Chester, the Rev. J. B. Sumner, author of 'Apostolical Preaching Considered :' containing lectures, or rather brief explanatory and practical remarks upon the Gospels of St. Matthew and St. Mark. The work of Bishop Sumner is remarkable for its extreme simplicity of style, and the happy practical and devotional tone of its contents.—Price, in boards, 88 cents—half bound in calf, $1 13—in calf, $1 50—in heep, $1.

WORKS ON EPISCOPACY.

The republication, not long since, of the well known 'Letters on Church Government,' by Dr. Miller, occasioned the renewal by the Press of the nearly exhausted edition of Dr. Bowden's work, originally written with reference to that of Dr. Miller. To this were added, an Essay, exhibiting succinctly the Scripture proofs of the divine origin of the three orders of the Ministry ; Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination ; and an Essay in reply to Dr. Miller's preface to the new edition of his work.

These works are comprised in 2 duodecimo volumes, of 783 pages.—Price, at wholesale, $1 25.

WORKS OF BISHOP RAVENSCROFT.

The works of Bishop Ravenscroft, *containing* his *Sermons, Charges, and Controversial Tracts,* to which is prefixed, an interesting Memoir of his Life, &c.

They were published by the Bible, Prayer Book, and Missionary Society of North Carolina, for the benefit of the institution. *Price*—In sheep $5 50—Boards $5—Black calf $6 00.

A number of copies are still on hand at the Press.

THE COMMUNICANT'S COMPANION.

A purely devotional manual, of a size convenient for the pocket, (72 pp. 32mo,) intended as a guide and help to the Communicant's devotions on the days of the administration of the Lord's Supper. The Press have published the only American Edition of this work, and have adapted it to the use of American Episcopalians.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament ; By Richard Whately, D. D.—Price, in full muslin, 75 cents—n half calf binding, 88 cents.

DEVOTIONAL SONNETS.

This reprint from a late London work, contains 168 Sonnets, of a high devotional cast—each taking as its theme some prominent texts in the Gospels of St. Matthew and St. Mark. It is printed very neatly, on fine paper, and handsomely bound—Price, in muslin, 44 cents—Silk, gilt edges, $1—Calf, gilt edges, at wholesale $1 25.

LIFE OF BISHOP HEBER.

This work was published by the Press,—and consists of *two volumes* 8vo—Containing *Selections from his Correspondence, Unpublished Poems, and Private Papers,* together with a Journal of his *Tour* in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossacks, 2 vols. 8vo., with a likeness. Price $3 00 at wholesale.

WORKS COMPOSING

THE PARISH LIBRARY,

PUBLISHED BY THE
NEW-YORK PROTESTANT EPISCOPAL PRESS.

⁂ The *Price* of the Series, as far as issued, is $7 50.

The following works already issued by the Press, will in future be for sale either in *sets* or *singly*, as portions of "The Parish and Religious Family Library," in which the Standard Works are now merged.

Vol. I. (Standard Works.) Leslie on Deism ; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes and Indexes, by the Rev. W. R. Whittingham, A. M.
Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner ; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.
Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.
Vol. IV. (Standard Works—in a course of preparation.)
Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Note &c., by the same.
Vol. VI. (Standard Works—not yet published.)
Vol. VII. A Practical Exposition of the Gospels of St Matthew and St. Mark, designed as a help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of "Apostolical Preaching Considered."
Vol. VIII. (Works on Episcopacy.) Bowden's Letters to the Rev. Dr. Miller ;—With a Preface by Bishop B. T. Onderdonk, of New-York.
Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination. And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.
Vol. X. The Protestant Kempis ; or Piety without Asceticism ; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.
Vol. XI. The Lives of Dr John Donne, Sir Henry Wotton, Mr Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A. ; and Notes, selected from those of Dr. Zouch.
Vol. XII. A Practical Exposition of the Gospel of St. Luke, &c. [Being the second part of Vol. VII.]

The Press propose to add to the *ten Volumes* of the series bearing this title, which are *already issued*, standard and modern works in divinity and religious biography ; *as rapidly as the patronage extended to the undertaking will warrant.* The volumes are uniform as to size ; being like the present in *duodecimo ;* average number of pages in each, 300—price per volume where the series is taken, 75 cents ; with a deduction of 10 per cent. to booksellers. The chasms in the series will be filled without avoidable delay ; special arrangements having been made by the Rev. Mr. Whittingham for that purpose.

Standard Episcopal Works, and American and Foreign Episcopal Periodicals, supplied to the Patrons of the Press.

B, Curtis Brown, *Print.*